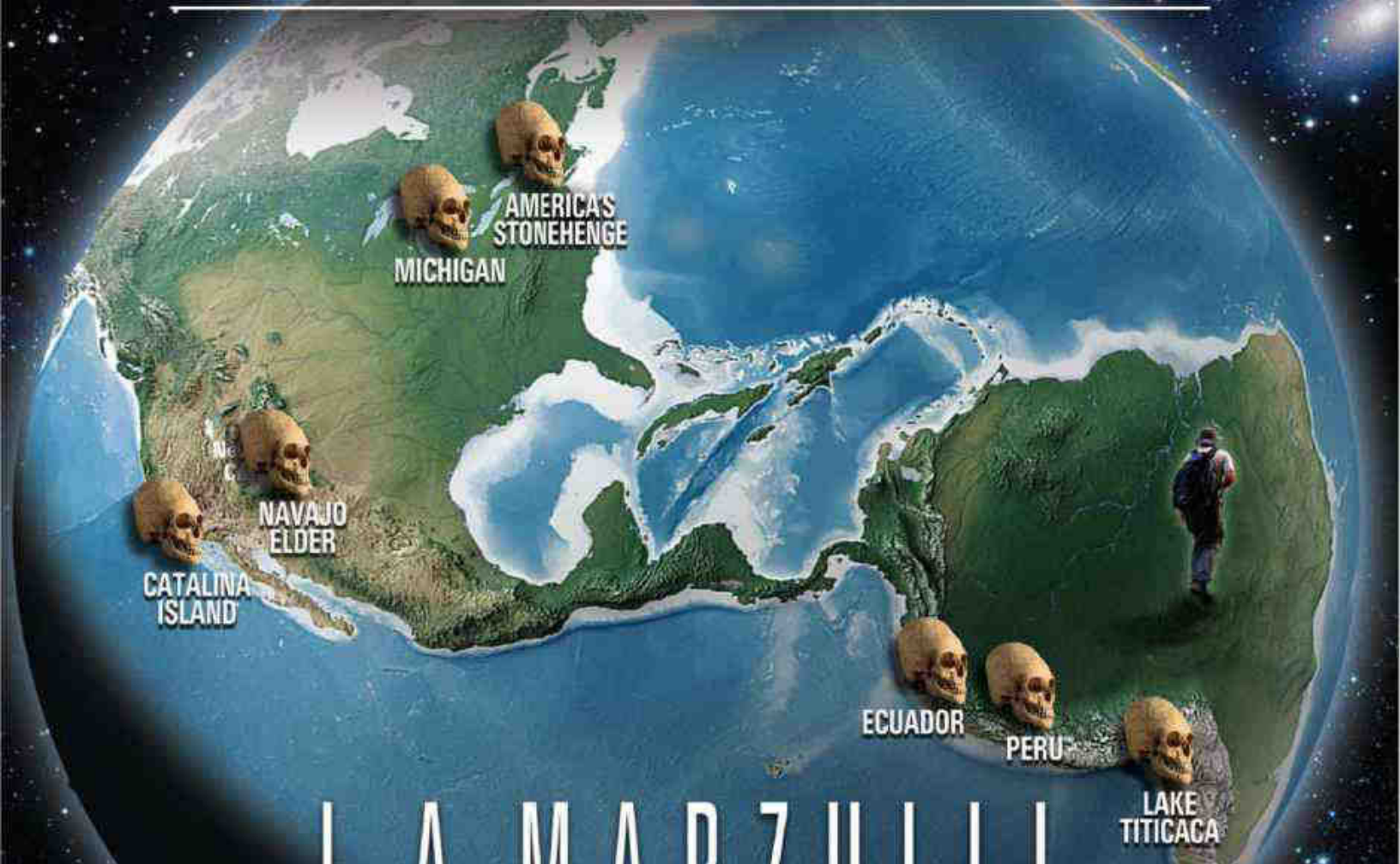
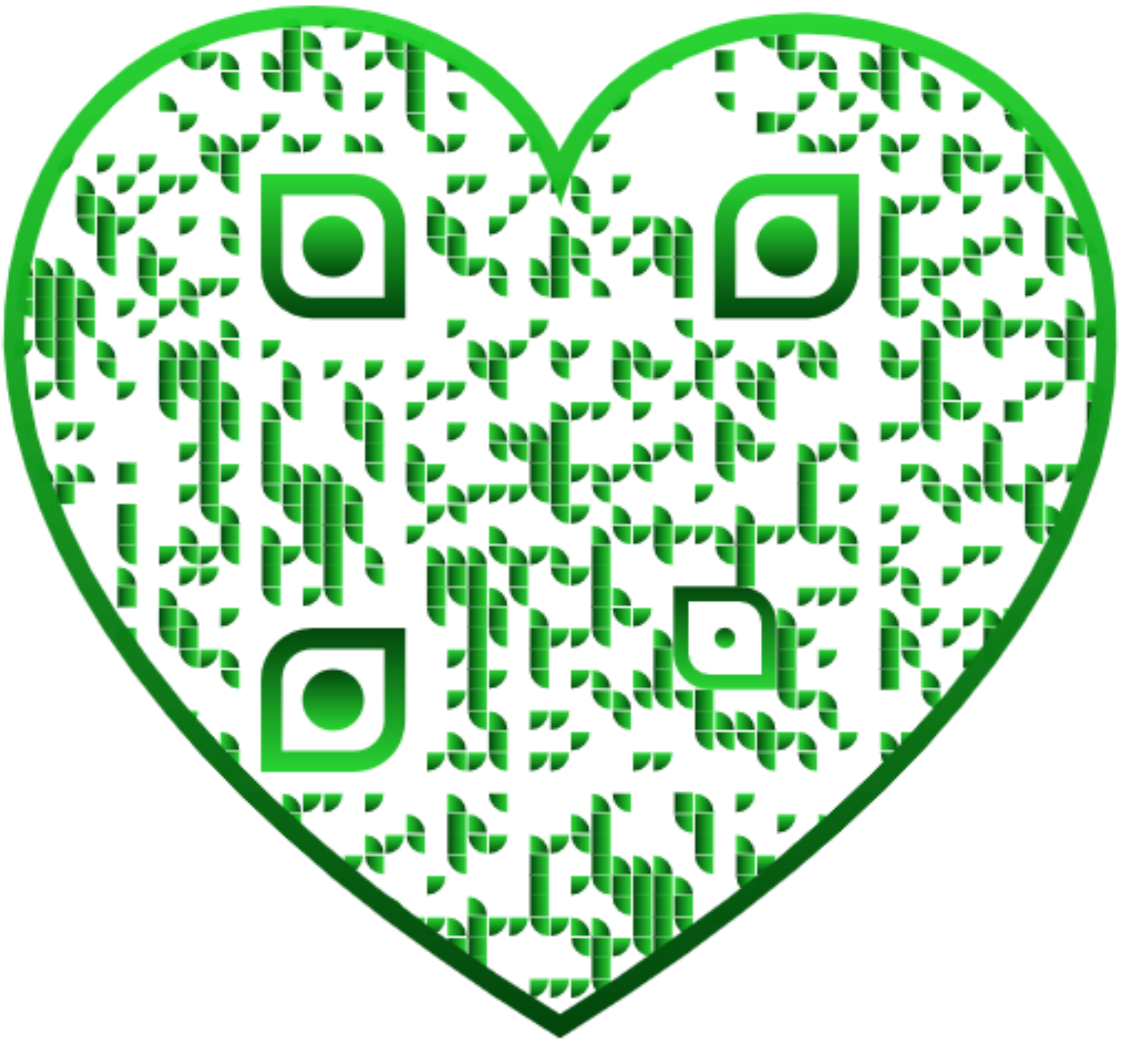
ON THE TRAIL OF THE NEPHILIM II

NEW ARCHAEOLOGICAL RESEARCH



L. A. MARZULLI

FULL COLOR PHOTOGRAPHS



ON THE TRAIL OF THE NEPHILIM: Volume Two

New Archaeological Research

The Bible is full of strange and supernatural events. But there is none stranger than the events of the sixth chapter of the Book of Genesis. Theologians have speculated and debated this bizarre passage of Scripture for thousands of years--and the debate rages on today hotter than ever!

Best-selling author, **L.A. Marzulli**, goes to the root of this new paradigm, challenging the status quo of historical events and suggesting a cover-up of "gigantic" proportions.

This book stirs up a controversy that challenges the literal interpretation of Scripture and pushes the boundaries to the very edge. Traveling to Paracas, Peru, and other relatively-unknown places in South America, the author hunts for proof of a hybrid race of beings the Bible calls the "Nephilim."

His search leaves no stone unturned--public museums, private skull and skeleton collections, secret caves known only to locals, interviews with archaeologists and curators...what Marzulli discovers upsets a few Darwinian apple carts along the way.

Once you have laid eyes on a gigantic Nephilim skull, your worldview may change.

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Foreword

by Rose Diepstra

Turning and Turning in the widening gyre
The falcon cannot bear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world.
W.B. Yeats, "The Second Coming"

At the center of Darwinism lies a great, gaping hole: a crater in the core of the theory. A sinkhole with no bottom that every year grows greater and greater with the large crashing sounds of collapse emanating from the depths.

How did the first self-replicating molecule come into existence?

"Everything about the origin of life on earth is a mystery, and it seems the more that is known, the more acute the puzzles get…The chemistry of the first life is a nightmare to explain," Nicholas Wade, science writer for the *New York Times*.[1]

As we learn more about the structure of DNA and the living world, the question grows larger and larger. Ben Stein, in his movie *Expelled: No Intelligence Allowed*, asks Richard Dawkins, Oxford atheist, this question.

Richard Dawkins: We know the sort of event that must have happened for the origin of life.
Ben Stein: And what was that?
Richard Dawkins: It was the origin of the first self-replicating molecule.
Ben Stein: Right, and how did that happen?
Richard Dawkins: I've told you, we don't know.
Ben Stein: So you have no idea how it started.
Richard Dawkins: No, no. Nor has anyone.
In saying this, Dawkins pushes away from abiogenesis [2], once a central tenet of Darwinism. *Crumble… Crash… Bang…*

When pressed, however, Dawkins does give a theory. He says that life was seeded here by beings from other planets: directed panspermia. This is the same theory that Francis Crick put forward to explain life on this planet after he and James Watson discovered the DNA double helix. Because this Nobel Prize winner could not believe that the complexity of DNA could have evolved naturally, he proposed this theory in 1973.

In 2012, Ridley Scott painted a terrifying picture of what he believes could have been the origins of life in his movie *Prometheus*. A being, one of whom the scientists in the film dubbed *The Engineers*, is shown at the opening of the movie being let out of a craft on a planet next to a raging cataract. He takes out a small vessel and imbibes a black liquid, then begins to disintegrate. He falls into the raging torrent and is dissolved in the current; thus, his body becomes the seed necessary for the building blocks of life in this world.

Scott used ironic symbols throughout the movie: a Christmas tree and a cross worn around the neck of the main character. The implication being that although these "myths" have been a part of our culture, we as a culture have misinterpreted their meaning. That, yes, we were created by "gods," but they weren't all powerful, saving gods like the triune God of the Bible. They were an advanced civilization from another place.

Here is an excerpt from an interview with Ridley Scott:

Movies.com : You throw religion and spirituality into the equation for *Prometheus*, though, and it almost acts as a hand grenade. We had heard it was scripted that the Engineers were targeting our planet for destruction because we had crucified one of their representatives, and that Jesus Christ might have been an alien. Was that ever considered?

RS : We definitely did, and then we thought it was a little too on the nose. But if you look at it as an "our children are misbehaving down there" scenario, there are moments where it looks like we've gone out of control, running around with armor and skirts, which of course would be the Roman Empire. And they were given a long run. A thousand years before their disintegration actually started to happen. And you can say, "Let's send down one more of our emissaries to see if he can stop it. Guess what? They

crucified him."[3]

Is this true? For millennia, the ancient books have told the story of a Creator who made heaven and earth. He gave his creations free will, and many of them chose to rebel against Him: a third in heaven and two on earth. Then some time later when people had multiplied on the earth, some of those who rebelled came to earth and mated with human women, giving birth to giants. Those monsters were killed in the Flood of Noah; however, after the flood they reappeared. The Books of Enoch and Jubilees tell us that men bent on rebellion and power used the records written on stone left by the antediluvian world and quite possibly the genetic material of the rotting carcasses of the giants to make more monsters. They were the primal transhumanists.[4]

And giants were reborn upon the earth. They were not as big as those before the flood; however, many still dwarfed humans. Soon, they created their own tribes and settlements, and began preying on everything around them in order to exterminate pure humans. So, the Creator had to call for their eradication because they corrupted everything they touched.

These stories have never been redacted. Their tenets have never changed. If anything, they have been reinforced by the discoveries of the last century such as the Dead Sea Scrolls.
This is the record left for us in the Bible and other ancient books such as the Books of Enoch, Jasher, Jubilees, and the works of Josephus. Many native peoples also have these stories in their folklore.
The Bible continues to confirm itself. In Ecclesiastes, Solomon writes that there is nothing new under the sun. This is made very clear in a recent *Wired* Magazine article:
Wired Magazine: The Transhumanist Era Is Almost Here And It's Time To Begin Considering Restricting Human Breeding By Non-Enhanced Inferior Homo Sapiens

Given the number of children that starve each day, dwindling planetary resources and the coming transhumanist era, it might be time to consider restricting human breeding. The controversial idea to restrict or control human breeding is not new. In 1980, Hugh LaFollette, Ethics professor at the University of South Florida, wrote a seminal essay on the topic titled Licensing Parents. The transhumanist age -- where radical science and

technology will revolutionize the human being and experience -- will eventually bring us indefinite lifespans, cyborgization, cloning, and even ectogenesis, where people use artificial wombs outside of their bodies to raise foetuses. Breeding controls and measures make more sense when you consider that some leading life extensionist scientists believe we will conquer human mortality in the next 20 years. Already, in 2010, scientists had some success with stopping and reversing ageing in mice. The obvious question is: In this transhumanist future, should everyone still be allowed to have unlimited children whenever they want?[5]

So, once again we have a eugenics agenda; however, this time it is for pure humans. Sound familiar?

The purpose of Darwinism has always been to convince people that there is not an all-powerful, all-prescient, all-present God to whom we will all have to give account for our lives and choices. And, to convince people that there is no such thing as a spiritual world in which live angels, righteous or fallen, and their offspring.

And now, they are trying to convince us that these entities created us instead of them being created from us and by us.

However, humans and Nephilim have been fighting each other for dominion over the earth since earth's infancy. And, if this is true, there will be evidence. L.A. Marzulli has been crisscrossing North and South America on the trail of the Nephilim.
Has he found evidence? Yes, profound evidence. Read on.

Rose Diepstra September 2014

Foreword

By Richard Shaw

On the Trail with L.A.

One evening, I was watching *Indiana Jones and the Kingdom of the Crystal Skull*. It got me thinking about Peru for the first time. The Peruvian scenes in that film were shot on the big island near Hilo, Hawaii. They didn't actually go to Peru, but it still stood out as the place to go to see all sorts of ancient skulls. I think I mentioned it to L.A. one day over lunch. I had no idea how we'd afford to make a *Watchers* in Peru. The idea seemed a very distant possibility.

Meanwhile, L.A. had discovered Brien Foerster, the irrepressible tour guide and local expert who often shot selfies holding an enormous skull in one hand and a camera in the other. This was the real deal. Where's Paracas?? Where did these skulls come from? Why is this information seemingly ignored by the scientific community?

I knew that L.A.'s quest for possible Nephilim artifacts had to be satisfied, and while I find the UFO phenomenon slightly more interesting, the Paracas skulls are perhaps one of the last vestiges of physical proof that a hybrid race existed. Perhaps these were remnants of the Nephilim as indicated in Scripture. Mysteriously, the UFO phenomenon is also alive and well in Mexico and South America in a vibrant way with videos pouring out of these areas. We're not sure why this location seems to be such a hotspot in the world, but looking back on the ancient structures there, perhaps what happened in ancient history is reviving again. If the Mayans, Incas and Aztecs are any example of this, then human sacrifices and strange gods also were part of the phenomenon, all of it analogous to the occult and the supernatural. As we go deeper into investigating evidence that remains after thousands of years, plus the current UFO phenomenon, what we know in ancient texts about the fallen angels and the Nephilim must somehow be connected. Most of this happened so long ago that there aren't even any distant memories of it, and so it requires research and investigating what

remains of the physical evidence. In that respect, it definitely was *Watchers* material.

Unbelievably, funds miraculously came in and the two of us found ourselves on a Peruvian jet bound for Lima. This was back in 2013, our first trip. The flight was an all-nighter, and we got into Lima in the light of day. I was exhausted, and looked forward to crashing for an hour at the hotel. The weather in Lima always seemed pleasant, if not a bit warm and overcast most of the time. We took the elevator down to the lobby/conference area, where our team met for the first time: L.A. and me, Brien, Joe Taylor from Mt. Blanco Museum, Judd Burton the archaeologist, and Ron Morehead the Sasquatch expert. A bizarre team to say the least. Brien started filling us in on which cultures used cradle boarding, etc., and I was vaguely interested in the discussion but wondered what we really were going to see. I was skeptical since we already knew that there seemed to be a cover-up around the world of the huge skulls.

L.A. had just been to a museum in Catalina that at first wouldn't even let him read the ledgers written 100 years ago when giant skeletons were found on the island. We had newspaper clippings from the *New York Times* dated to the late 1800s and afterwards revealing giant bones found in people's back yards. Some of these stories would say that the bones had been sent to the Smithsonian for "national study." On contacting the Smithsonian, L.A. got back an insulting letter saying that they would let him look around all he wanted in order to make his "big discovery." I thought the letter was downright rude, condescending, and arrogant.

Our first stop in Lima was the National Museum to see the skulls, and the whole exhibition was closed. What looked like police tape barred the entrance to the doors of the exhibit. It was very odd, since Brien had told us that they had hundreds of skulls that apparently were in back rooms somewhere. Guards hung out at every doorway. It felt weird, but in our 2014 trip we learned that they really were indeed renovating the place, and we got to see their storage areas and everything. (That made me feel a lot better). The newly updated museum was beautiful, and there were a few enormous skulls there, but not hundreds of them.

Back to our original trip, wondering if I'd have anything of substance to

shoot for *Watchers 6*, we headed out for Paracas. L.A. was his usual exuberant self in the van — as we're all packed in like lemmings — my camera gear taking up space between us but necessary if I was going to shoot anything. L.A was working on the first On the Trail book. During the four-hour drive we passed by beautiful beaches and abandoned, crumbling buildings. We went through town after little town of shops, saw threewheeled taxis built over a motorcycle drive train and people and dogs everywhere. And, there were more dogs. Dogs would lay near the street. Dogs lay in front of most houses and shops. Most of them asleep, but a few trotted down the street to some unknown destination.

I realized we were now in the middle of a third world country. There was semi-modern transportation but half-built buildings with rebar sticking out of their roofs, a guy pushing an old mattress down the street on a two-wheeled cart, a few beautiful Peruvian girls, motorcycles built in China that looked like old '70s style Hondas, large diesel trucks rattling and pounding over roads really unfit for their size and weight, and boxy little taxis that ran on natural gas. All of this was going on inches away from our van. A target-rich environment for the camera.

On this first trip, we reached our hotel on the beach in Paracas, the *Gamonal*. The hotel was nice, but plagued with the relentless din of its surroundings. Cars and trucks drove past the building at all hours, seemingly inches away from the walls themselves. People would carry on conversations below our windows. Advertisers had cars with megaphones on them, blasting the latest offers to the community as they drove by. The most distracting and loud noises came from the stray dogs that constantly fought in the alley behind the hotel. Growling, snapping and barking at each other, as if they were in the next room. This went on virtually all night until the wee hours of the day. In the morning, bleary-eyed, I stumbled to the next floor where they had tea and an outdoor eatery. We could see the rooftops of the adjacent buildings still under construction. The beach a little further away had fisherman's boats bobbing in the gentle surf, and people played on the beach. In general, Paracas has a lovely beach and a few good restaurants. Giant pelicans also hung out with us. If you happened to take their picture, their nearby handler required a few solices.

Across the street and about a block away was the *Paracas History Museum* that we had come to see. The curator was Señor Juan Navarro with whom we became good friends. Señor Juan reminded me of an old Indian chief. Wise and soft spoken, with an interest in the history of the antiquities in his museum. Señor Juan had been the victim of one of Peru's major earthquakes — destroying his first museum and his home, only to be able to salvage a few pieces to start another museum. We rented Señor Juan's museum for a few days so that he wouldn't lose business while we explored what he had.

On our first visit as we watched, Brien Foerster opened up Señor Juan's display case of skulls and pulled one of them out. You mean, we can actually touch them? Handle them? Really examine these examples first hand? I was amazed. There was a real sense of awe in this little museum. The taboos had been lifted, and we might actually get to do some real investigative work. We all shot pictures. In fact, there was so much picture-taking that I had to remind people that we were making a documentary and I wasn't shooting all this to decorate my FaceBook page. This was serious business.

Señor Juan had more than one big glass case full of elongated skulls, and we soon started to see major differences between them. Some were enormous and still had hair attached. Others were baby-sized with a bone structure as thin as an eggshell. There were some that had ridges and bumps, emblematic to head boarding techniques, while others were perfectly formed as if they simply were born that way. There were skulls that were missing the normal sutures that human skulls have. Then there was the auburnhaired, very large skull that we showed in *Watchers 6*. We were allowed to take a few hairs home for testing, and it was from this skull that we did the first Raman spectroscopy tests that L.A. talks about, comparing those hairs with three other samples, including what was expressed to us by the late Dr. Roger Leir as it had come from a known female "alien hybrid." The lab tests seem to bear that out, as the auburn-haired skull and the hybrid hair tracked point by point on the test. The other two normal hairs used as control samples proved to be far different and went off the chart in a distinctly different display curve. There was no doubt. The hybrid hair and the 2,000-year-old mummy hair tracked together. The only difference between the two was a slight drop in amplitude in the 2,000-year-old hair. One would expect that to be the case. There had to be a connection between the alien hybrid hair and the mummy

hair.

We released all this in *Watchers 6*, and people started to ask questions. Of course, there are those who just don't believe this and think we're all crazy. L.A. continued on his quest and during the intervening months he went back to the Catalina museum and gave them a $1,000 donation (money talks) and was able to see the ledger book. He called me to say that he found a picture in that ledger of what appeared to be a giant with six fingers found on Catalina Island off the coast of California near the turn of the 20th century. Apparently, no one had bothered to look at these old ledgers in decades. L.A. believed that they might be something in there, and he was right.

Near the end of 2013, L.A. and I along with Brien in Peru did a Skype conference call about another trip to Lima for *Watchers 8*. *Watchers 7* had been all about the expanding UFO phenomenon, and *Watchers 8* needed to try to stitch all our evidence together, as well as remove the implant we discovered in "Bill's" leg that we filmed for *Watchers 7*. Sadly, it would end up being Dr. Leir's last implant removal surgery, as he passed away mid-March 2014. We barely had time to do the job and go to Peru again before he died. I truly miss Roger. He was a brilliant, witty and insightful guy who knew the UFO experience was real and sought after the evidence like a true scientist. Not only that, but we were close friends. We always had great discussions and some of my favorite people are the ones with brilliant minds like Roger. I would include L.A. in that short list as well.

In that Skype call with L.A. and Brien, we knew that there was an issue getting permits to do DNA testing and getting samples approved by the Peruvian government. It's a lot of red tape and months of prep. What we were allowed to do was check out the baby mummy head that we saw a year earlier. Apparently, the gravesite for the baby mummy put it next to the auburn-haired elongated skull that proved so interesting in our Raman spectroscopy test. The baby was found in the same grave and was still wrapped in mummy fabric in remarkably good condition. I voted that if we were allowed to unwrap the baby mummy, then it would be worth the trip back. We left the day after we tested the removed implant in the lab with Roger. And yes, it had all the similarities of the same type of material found in the 16 other implants that Roger had removed over the years.

Back in Peru for the second time, we headed to Señor Juan's museum again. This time, I knew the place like the back of my hand. Joe Taylor came with us, and this time Aaron Judkins came as our archaeologist — who calls himself "Maverick." Wearing a Texas cowboy hat, Aaron had been all over the world exploring. Chase Kloetzke also came with years of forensic experience. Joe, Chase and Aaron starting unwrapping the baby. Several hours later, we could see the results. I do believe that there wasn't one person at the museum who wasn't shocked by the result. Here was a baby mummy skull that was enormous, and not much older than 18-22 months, with visible baby teeth. Its head was completely elongated without any squeezing marks we'd seen on skulls that were obviously cradle boarded (sometimes referred to as "cranial deformation"). And, not old enough, according to info from Brien, to have had this done to it since the process normally took three years. Now, there is no way to prove it but common sense would tell you that a skull of this size is not natural and was not forcibly compressed in a child at such a young age.

So where do we go from here? The next logical step is to get DNA evidence and prove it scientifically. That process is elaborate, expensive, full of red tape, and yet is currently underway. I would imagine that in a few months we'll know conclusively if these skulls are human. My opinion is, and continues to be, that they are all hybrids. The idea doesn't seem ridiculous to me at all. Half human, half what might be called "alien," or what Biblically is referred to as the Fallen Ones. This type of genome modification has happened many times over thousands of years and brings the UFO phenomenon closer to us. How? Because the veil seems to be lifting slightly.

We now can postulate that angels and aliens may be one and the same, except for certain alien species with unknown origin, like the Greys and Insectoids that we have video of but know little about their origins. That both good and bad angels probably have the same telepathic abilities. That there is an unseen war going on in the "heavens" or what we now call Space. The war is for the complete and unmitigated domination of this planet, just as it was before the flood. A world of slavery and subservience to beings more powerful than ourselves. Beings that crave worship and are deceitful beyond imagination. As in the days of Noah. On the flip side, there are also the good guys at work, and according to ancient texts they are planning a rescue. I

believe we are rapidly approaching those days.

Richard Shaw

Introduction

In *On the Trail of the Nephilim* the central idea was that there was a diaspora 3,500 years ago of the giants, the Nephilim tribes, during the Biblical conquest of what is known as the Levant or more commonly called the Promised Land or Canaan/Israel.

I posited in that book that according to the Biblical account there were giants in the land.[6]

When Joshua and Caleb went in to conquer that land they were given a mandate to slay all of the inhabitants . . . everybody, and also the animals. Why would the God of the Bible demand this? This episode has puzzled many people over the centuries. However, the answer to what seems to be a conundrum is stated in the text itself. The Nephilim were in the land. The giants were in the land and there were different tribes of them like the Rephaim, Zamzummim, Emims, Amalekites and others.

So, based on the Biblical narrative we see that the conquest of Canaan was a real event, and the reason for the mandate to destroy all of the inhabitants in the land was because the Nephilim—the progeny of fallen angels and the women of earth—had taken over the land that God had promised to his chosen people, Israel, the Jews.[7]

With that in mind I put forth the idea in *On the Trail* that many of the giants, the Nephilim tribes, fled the area and migrated to other parts of the world literally fleeing for their lives. If my hypothesis was correct then perhaps we would see evidence of this in the Americas, and thus, I demonstrated this in *On the Trail*.

During my research I found many newspaper articles that talked about giant skeletons being unearthed in the United States: some measuring 12 feet or more! According to the articles many of these artifacts were taken by the

Smithsonian Institute and never seen again.

The trail in the United States was very cold, and not only cold but any artifacts—large skeletons—that I might have been able to examine were prohibited because of NAGPRA: Native American Grave Protection and Repatriation Act. In essence I was not able to view any Native American remains. In a few instances when I had an archaeologist with me, I was able to gain access and view the remains; however, these were all Native Americans and should be repatriated as they belong to someone's family line. That being said, the standard party line is that no giants existed and these stories found in old newspapers were a ploy to sell papers.

In this volume you will see real photographs of skeletons unearthed on Catalina Island. These photos were hidden away for decades. According to four analysts who examined them, they placed the skeletons at around nine feet! Giants? I would say, yes!

During the search for the remains of the Nephilim tribes in the Americas, I stumbled across the work of Brien Foerster to whom I would later dedicate On the Trail. Brien's videos showed elongated skulls that were found in the Paracas area of Peru. I was intrigued by what I was viewing, and so I mounted an expedition to Paracas, Peru, to see the skulls for myself. This trip served as the basis to *Watchers 6: The Hidden Cosmic War* and also the backbone of *On the Trail*.

What I found there was astonishing and I have returned to the area two more times to gather more evidence, some of which is in this book.
Preliminary DNA testing was done on samples the results of which seemed to indicate that whatever these samples were did not match anything in the human genome.
When Brien Foerster posted the geneticist's remarks on Facebook it went viral and he came under a firestorm of criticism.

However, there were posts and blogs written by people who had no idea of what they were talking about and in fact lied to their audiences with what they posted. None of these folks—and I've emailed several of them—spoke to the geneticist or even knew where the samples were from. Why do they protest so much? Why do they insist the samples were contaminated when

they know nothing about where they came from or the lab that tested them?

The same kind of arm-chair criticism happened when I posted the Raman spectroscopy results we obtained from one of the hairs taken from the Paracas museum. Self-made experts and pundits attacked the science and yet most of those who clamored on about it have never been to a lab! In this book, *On the Trail of the Nephilim II*, you'll read Steven Colbern's report on the Raman spectroscopy tests, and you can decide for yourself.

Without going down too much of a rabbit trail, I want to state that some of these people who are self-appointed "heresy hunters" and critics have an ax to grind. I wonder who it is they are working for and why they spend time spreading what amounts to outright lies. Who is the accuser of the brethren and why are they so afraid of my research?

The evidence to me is so far pointing to an outside agency manipulating the gene pool to create a hybrid being.

This is exactly what we read in the Biblical narrative in Genesis and elsewhere when the fallen angels went into the daughters of men and had sex with them. The bottom line is that we may be seeing in these ancient remains the manifesting of the seed war that we read about in Genesis. Why should we then be surprised at what we see in Peru and other places? It fits the Biblical paradigm in my opinion.

The Raman spectroscopy testing was for me not only ground breaking, but it seemingly tied what happened thousands of years ago to the bizarre case of so-called alien abduction happening in modernity.
I have addressed the subject of alien abductions and what I believe is a deliberate breeding program in all of my books as well as in the *Watchers* series.
With that in mind dive into the bizarre and the supernatural as you go *On the Trail!*
L. A. Marzulli
Midsummer 2014

1: Preliminary DNA Testing: Results from a Geneticist

Note : The samples that the geneticist tested were brought out of Peru by the late Lloyd Pye. I have spoken to the geneticist numerous times and have confirmed his findings. We have nine samples that are with our Peruvian archaeologist and we are waiting to secure the proper permits for testing. The following is the preliminary report from the geneticist:

Sample 2A from the skull bone is very special. I recovered an almost complete sequence of mtDNA from it and presumably a lot of nuclear sequences as well, but I did not analyze this aspect yet. The mtDNA sequence is very interesting. It does match human mtDNA, but has a LOT of unique mutations that are not present in most known haplotypes from A to Y, nor in Denisova or Neanderthal. Many of them are completely unique and not what is normally found in South America.

Special thanks to Brien Foerster and Sr. Juan Navarro of the Paracas History Museum.

As many of you know, we took a team to Paracas, Peru to view and investigate the elongated skulls in Sr. Juan's museum. What we found was truly mind-blowing and became the central theme of my book, *On the Trail of the Nephilim*. Dr. Judd Burton, an archaeologist and anthropologist examined more than 40 skulls in the collection. Out of this, Burton found four skulls that he deemed were not "normal" because the suturing, the places where the plates that make up the skulls are "stitched" together, did not appear as they should, or in some cases did not appear at all!

My hypothesis in *On the Trail* was that an outside agency, Fallen Angels, were manipulating the gene pool. It appears now, at least from the preliminary reports, that this may be the case, although we can't say it with

100% certainty. The evidence we have accumulated points to a group of people who may not have been indigenous to South America.

Sr. Juan, who is the foremost authority on the Paracas people, has stated these people settled in Paracas about 3,000 years ago. This fits with the timeline of the conquest of Canaan, where Joshua and Caleb, along with the 12 tribes of Israel, were given a mandate to wipe out the inhabitants of the land. Professor Burton, Fritz Zimmerman, myself and others agree that some of the tribes fled the area and migrated into Europe and from there into the Americas, while other tribes may have fled across the Atlantic and settled in South America.

DNA testing sheds a lot of light on the mystery of these enigmatic skulls. However, some will posit that extraterrestrials are responsible for the DNA manipulation; while others, like myself, will point to the Fallen Angel hypothesis.

We have a very detailed account of the fallen hosts coming to earth and taking wives—see Genesis 6—and their progeny were the Nephilim. We also hear that this occurs later as we are told further in this passage:

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

These three words—and also afterward—have created a lot of controversy. However, I believe the meaning is clear: the fallen hosts came again and were responsible for other incursions of the Nephilim. This new DNA evidence seems to bolster the view that there was another incursion, and it may be the smoking gun we all have been looking for.

This is why I’m on the trail!

2: Raman Data and its Significance with Hair Samples

Steven Colbern is the chief science officer for A&E Research. Steven worked closely with the late Dr. Roger Leir and was instrumental in facilitating the lab work done on the implants that were removed from various patients—or, as Steven would consider them to be, UFO abductees.

When Richard Shaw and I returned from Peru in 2013, we brought back a sample of the red hair that we had seen in Sr. Juan's Paracas museum. There was no scalp attached to the hair, and we had only a few strands that had fallen off the skull. Sr. Juan gave us permission to test the hair.

We went to Steven and wanted to know if the hair had been dyed, or if it was the natural color of the mummy's hair. We also knew that in some cases the hair of mummies oxidizes over time and takes on a reddish tint.

We gave the sample to Steven and waited for the results.

Steven performed tests on the hair using Raman Spectroscopy. As you read this chapter please pay special attention to the other kinds of hair that Steven brings into his study. There are a total of four individual hairs.

* The red hair from the mummy in Peru.
* A normal human hair used as a control sample.
* A dyed human hair.
* A "white" hair that was taken from someone who claimed to be abducted and forced to have sex with a hybrid being.

While I admit this may sound fantastic, it is part of our ongoing research into the UFO phenomenon. I believe that people are taken against their will and then subjected to various tests and experiments. Some of these frightening

encounters involve the taking of sperm from the men and ova from the women.

Dr. David Jacobs, whom I have interviewed for our *Further Evidence* book as well as *Watchers 7: Physical Evidence*, believes strongly in the reality of an ongoing breeding program, designed to create a hybrid race.

While this certainly may sound fantastic, we hear of a similar scenario happening in the days of Noah.

I have written extensively on this so I will not belabor it here. Suffice it to say that in my opinion the warning of Jesus may be applicable to what we see happening in modernity. I believe we are now seeing a similar set of bizarre circumstances—an ongoing, hybrid breeding program. It would appear that we are living in the days that are likened to those of Noah.

Steven does a thorough job in explaining the process. In the words of J. Allen Hynek, “This is high strangeness.”

Background : Raman spectroscopy is a laser-scattering technique for measuring the energies of molecular vibrational and rotational transitions. A laser beam is focused on the sample to be tested, and the photons scattered are measured by a monochrometer and detector (Figure 1).

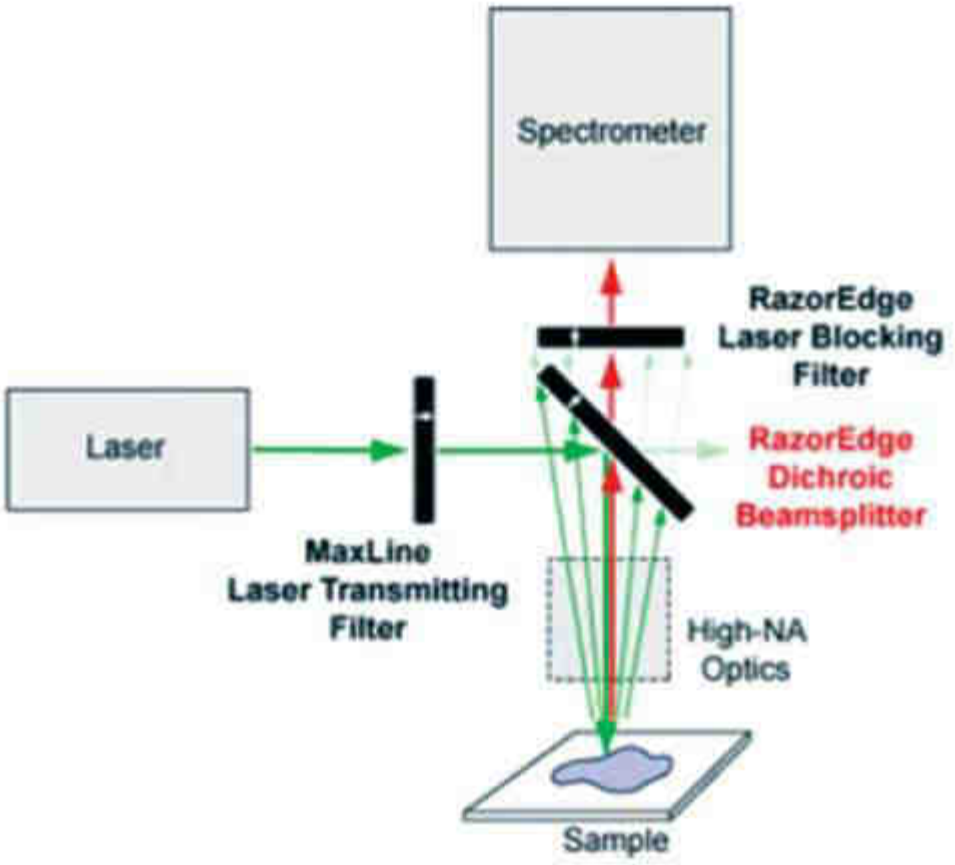


Figure 1-Diagram of a Typical Raman Spectrometer

Due to a quantum mechanical phenomenon called Raman scattering, there are frequency shifts in the scattered laser photons. These frequency shifts in the scattered photons correspond to the energies of the molecular vibration transitions in the sample; the larger the frequency shift, the larger the energy of the corresponding molecular vibrational transition.

A scan is made over the frequency shift in the scattered photons and an increase in the number of scattered photons at that frequency shift and energy then reveals the presence of a molecular vibrational transition at that energy. Raman is a complementary technique to infrared (IR) spectroscopy, which is also a common analytical technique that detects the energies and intensities of molecular vibrations.

In IR spectroscopy, infrared radiation of various, known frequencies are passed through the sample and the amount that passes through the sample is

measured. IR and Raman are complementary techniques because molecular vibrations that are not detectable by IR are usually detectable by Raman, and vice-versa. In both Raman and IR spectroscopy, frequency is usually stated in terms of wave numbers, or inverse centimeters (cm-1). An IR spectrum of hair is shown for comparison in Figure 5.

Discussion : Hair consists of protein, which has relatively high concentrations of amino acids containing hydrocarbon side chains, and cysteine, which is a sulfur-containing amino acid. The presence of the cysteine leads to crosslinking disulfide bonds between the protein molecules of hair, which accounts for the insolubility of hair in water, and its relative unreactivity as compared with most biomolecules.

The Raman spectra of the hairs that were tested consist of a large number of overlapping molecular vibrations (Figure 2). The Raman spectra of normal hair have strong protein bands at 1500, 2050 and 2180 cm-1, hydrocarbon peaks near 3400 cm-1, as well as some small disulfide bond peaks near 500 cm-1 (Figure 3).

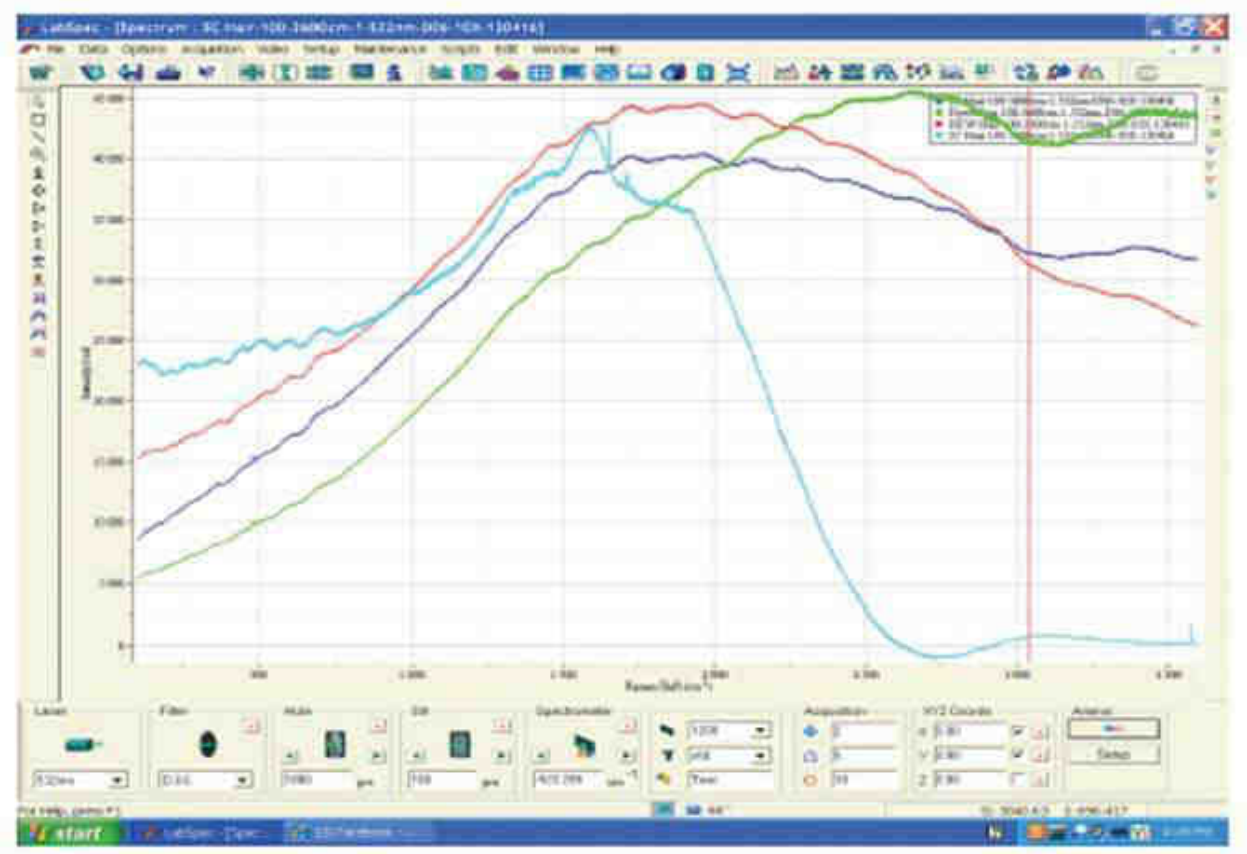


Figure 2-Raman Spectra of Mummy Hair, Alien Hybrid Hair, Human Hair (Dyed), and Hair from a Human Experiencing Frequent Alien Contact-532 nm Excitation Wavelength (background not extracted)

The dyed, normal, hair sample (green curve in Figure 2) has a broad peak near 2700 cm-1, which is larger than the nearby protein peaks and may be caused by the presence of the dye and resultant damage to the hair (Figure 4).

The mummy hair (blue curve), from a reported alien hybrid being (red curve), and hair from a human reporting frequent alien contact (light blue curve) all show large spectral peaks near 1900 cm-1, as would be expected from the presence of the protein peaks alone. All four hair samples show similar hydrocarbon peaks, appearing between 3000 cm-1-3500 cm-1.

The Raman spectral curves for the Peruvian mummy hair and the hair of an alien hybrid being showed the most similarity, appearing almost identical, except for a slight difference in peak intensity.

The hydrocarbon peaks of these samples, and the dyed hair, occur at approximately 3400 cm-1 and are all up-shifted, relative to the literature value of the hydrocarbon peak of approximately 2900 cm1. The up-shift of the hydrocarbon peaks could possibly be caused by oxidative damage to the hair samples, indicating extreme age or exposure to oxidizing chemicals, the type of damage that occurs during the coloring of hair.

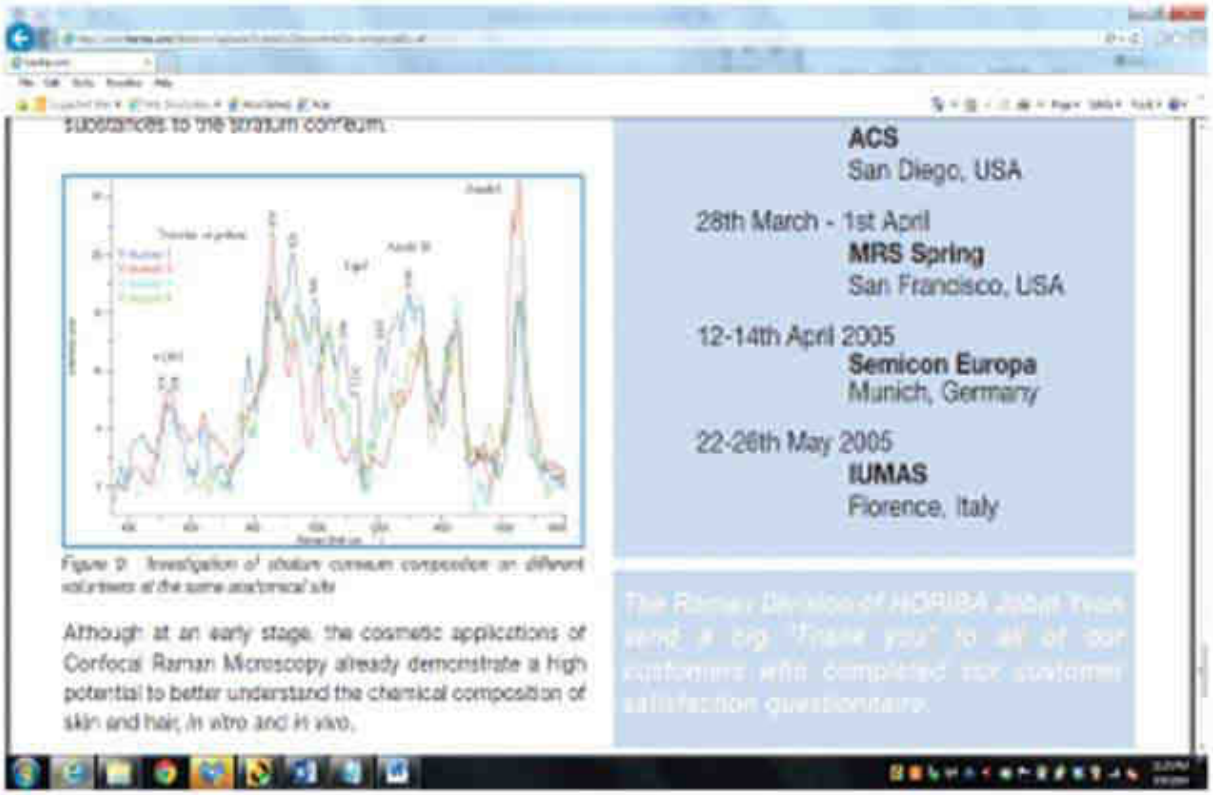

substances to the stratum corneum.
Figure 9 : Investigation of stratum corneum composition on different volunteers at the same anatomical site
Although at an early stage, the cosmetic applications of Confocal Raman Microscopy already demonstrate a high potential to better understand the chemical composition of skin and hair, in vitro and in vivo.
ACS
San Diego, USA
28th March - 1st April
MRS Spring
San Francisco, USA
12-14th April 2005
Semicon Europa
Munich, Germany
22-26th May 2005
IUMAS
Florence, Italy

Figure 3-Raman Spectra of Hair Samples from Several Normal Volunteers (background extracted from spectra)

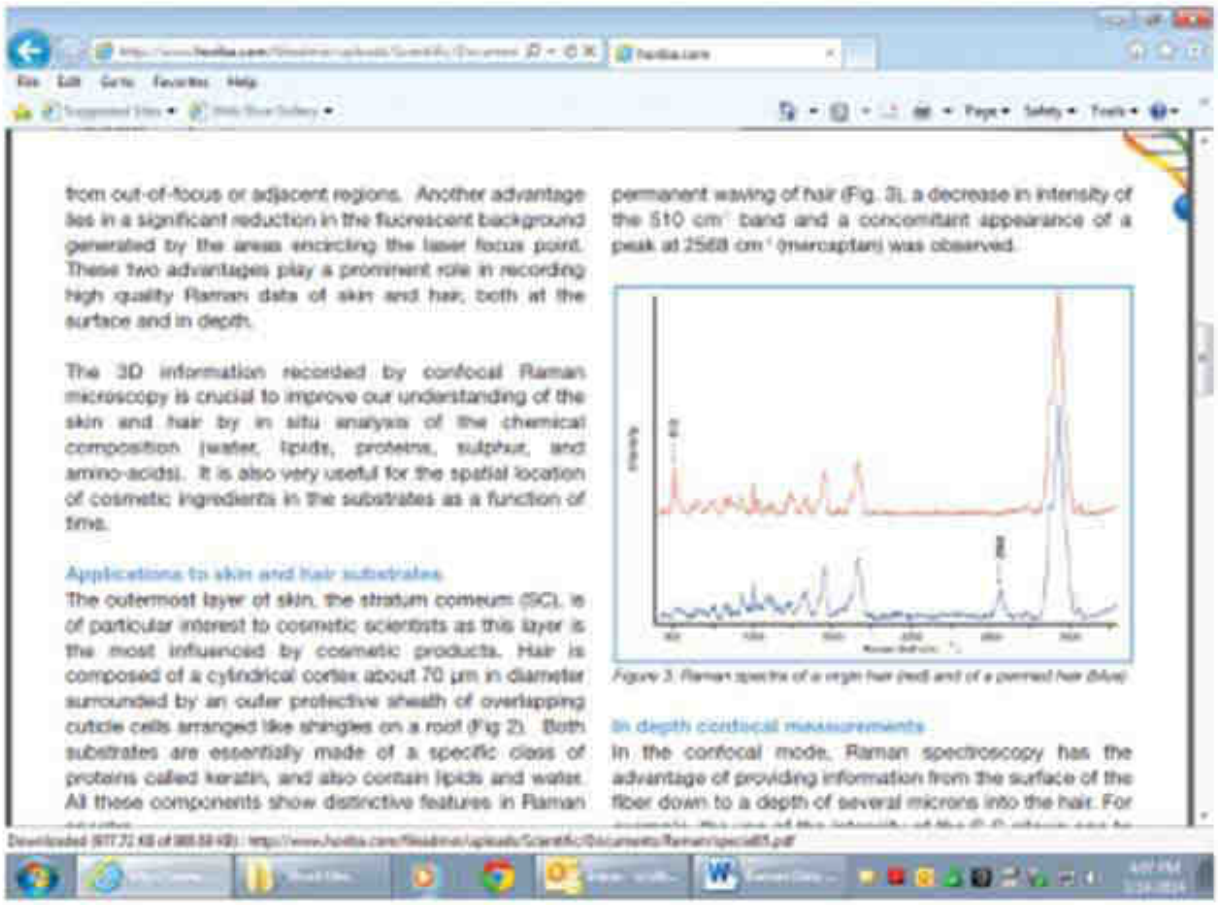

from out-of-focus or adjacent regions. Another advantage lies in a significant reduction in the fluorescent background generated by the areas encircling the laser focus point. These two advantages play a prominent role in recording high quality Raman data of skin and hair, both at the surface and in depth.
The 3D information recorded by confocal Raman microscopy is crucial to improve our understanding of the skin and hair by in situ analysis of the chemical composition (water, lipids, proteins, sulphur, and amino-acids). It is also very useful for the spatial location of cosmetic ingredients in the substrates as a function of time.
Applications to skin and hair substrates
The outermost layer of skin, the stratum corneum (SC), is of particular interest to cosmetic scientists as this layer is the most influenced by cosmetic products. Hair is composed of a cylindrical cortex about 70 µm in diameter surrounded by an outer protective sheath of overlapping cuticle cells arranged like shingles on a roof (Fig 2). Both substrates are essentially made of a specific class of proteins called keratin, and also contain lipids and water. All these components show distinctive features in Raman
permanent waving of hair (Fig. 3), a decrease in intensity of the 510 cm band and a concomitant appearance of a peak at 2568 cm (mercaptan) was observed.
In depth confocal measurements
In the confocal mode, Raman spectroscopy has the advantage of providing information from the surface of the fiber down to a depth of several microns into the hair. For

Figure 4-Raman Spectra of a Virgin Hair (red) and of a Permed Hair (blue)

Conclusions : Dyed normal hair shows an up-shift as the largest Raman peak in the spectrum is shifted from approximately 1900 cm-1 to 2700 cm-1, most likely due to the presence of the dye, and/or damage to the hair occurring during the dying process. The dyed hair also shows an up-shift in the hydrocarbon peak from about 2900 cm-1 to 3400 cm-1. This shift appears to be the result of oxidative damage to the hair, in this case due to exposure to oxidizing chemicals (hydrogen peroxide) during the dying process.

The mummy hair and the hair from an alien hybrid being show very similar Raman spectra, indicating chemical similarities with one another, possibly similarities in amino acid content.

These two hair samples also show evidence of oxidative damage, in the form of upshifting of the Raman hydrocarbon bands. The oxidative damage in the

mummy hair is due to its extreme age, while the oxidative damage in the much younger hybrid hair must be due to exposure to oxidizing chemicals or radiation.

Neither of these hair samples shows evidence of the presence of any kind of dye, and most of the color was present in the medulla (core) of the mummy hair, as should be the case. The hybrid hair had so little natural color that dye would have been obvious. This conclusion is supported by the light microscope images obtained previously (Figure 6).

The sample of dyed, normal hair had a much larger diameter than the other three samples (Figure 6).

The hair from a person reporting frequent alien contact was the only one that did not show evidence of oxidative damage. This sample was known not to be dyed or bleached, but the general shape of the Raman spectrum was significantly different than the other three, and had its most intense peak at around 1600 cm-1, rather than 1900 cm-1 as in the other samples. The Raman downshift of around 300 cm-1 may be caused by chemical differences, such as an increased lipid, and/or tyrosine and proline content. These chemical differences imply physiological differences in the person who provided the sample.

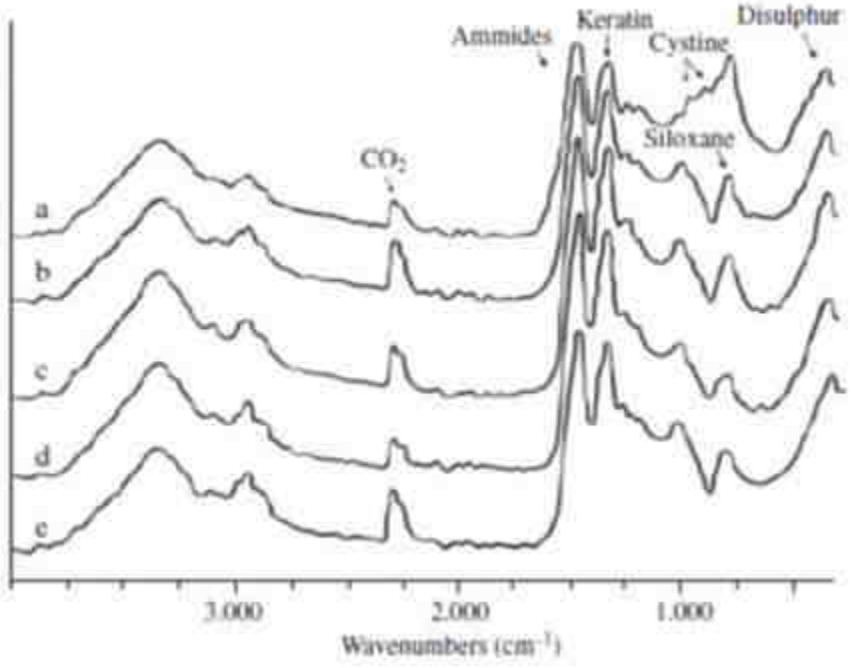


Figure 5-Infared Spectra of Normal Human Hairs

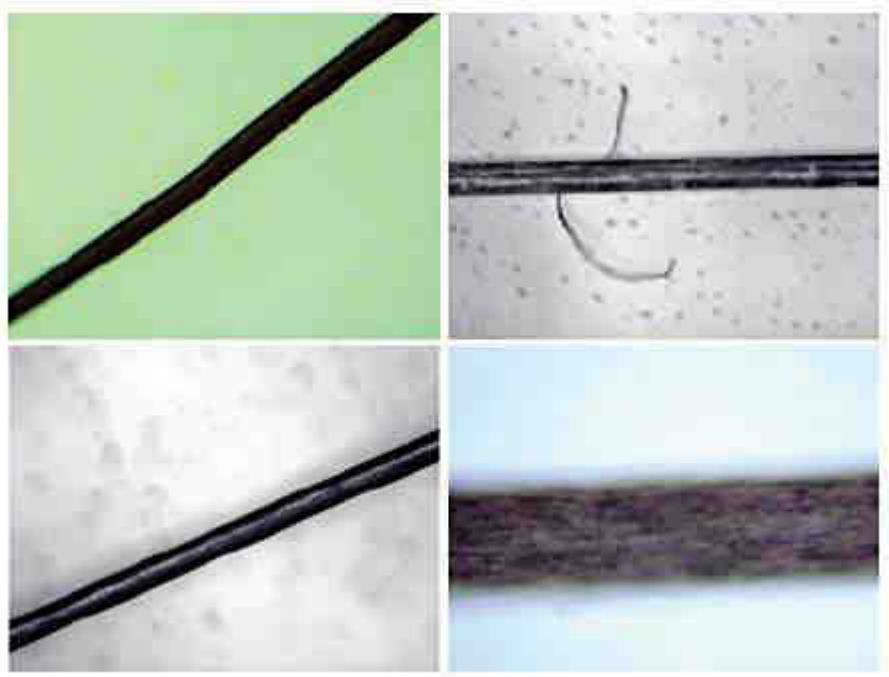


Figure 6-Hair Samples-100X-Mummy Hair (top, left), Hybrid Hair (top, right), and Hair from Alien Contactee (bottom, left), Dyed Normal Hair (bottom, right)

The hybrid hair was found by Kay Wilson, in her bedroom, after an alien abduction experience in which she and her husband were visited by an alien/human hybrid being. The hair was very fine and blonde, almost white.

3: Conversation with a Navajo Elder

I met this woman at a conference in Farmington, New Mexico, where the church was comprised of mostly Navajo Indians. She agreed to be interviewed but would not let me take her photograph. She also wished to remain anonymous. I will use the initials "N. E." for Navajo Elder. Here is the unedited transcript.

L.A. : So, in getting back to oral tradition, I remember hearing stories from my grandmother, who came from Italy. Her parents and grandparents told her stories they had heard that could go back hundreds of years. Tell us your story. Was it your grandmother or your mother who told you the stories?

N.E. : I was about five or six years old and during the summer she (grandmother) would be talking about her childhood days and her teenage years. During the winter she told us other stories. But this one was about twin brothers who went looking for their father. They found out their father was the sun. They had a hard time getting to it. There were too many obstacles to get to it. In those days they were terrorized by giants. Big people and they were eating people…

L.A.: So the giants were cannibals?
N.E.: They were cannibals. She didn't mention anything about six fingers or six toes.
L.A.: Nothing like that. When you say giants, did your family tell you how big these people might have been?
N.E.: No. She said the Navajo word for giants: ya-eet-sa. That's all she said.
L.A.: Which means giants?
N.E.: Giants…Yeah. What does ya-eet-sa mean? People that terrorize people.
L.A.: Did she ever say what happened to them? Why they disappeared?
N.E.: They kill a lot of monsters. The twins went on a mission to find their

father. They wanted to…so they encountered these other monsters. Something like a spider to help them.
L.A.: Spider woman?

N.E. : With weapons and things like that. They killed the other monsters; they had Navajo names. When I went to school, there were names and they didn't go in depth about the names. How the twin brothers killed all the monsters. It did mention that there were giants in the land and people were hiding.

L.A.: The monsters were the giants?
N.E.: No, but (the stories) did mention that there were giants in the land, terrorizing people, eating people, and people were always hiding from them.

L.A. : Did the Navajo fight the giants?
N.E.: No, they hid from them. They didn't fight them; they hid from them in places where the giants didn't catch them. That's all she told me. I'm sure she told me more but I was too young to remember.

N.E.: (These stories came) from her parents and her grandmother.
L.A.: Did she ever say where these giants might have been buried?
N.E.: No. She didn't go deep into details like that. But she did mention that there were giants roaming the land.
L.A.: Here.
N.E.: Yeah. So I didn't pay too much attention.
L.A.: You were a little girl.
N.E.: Yeah. All I know that later on in life, as I was growing up, there's a lot of teaching I used to go to before I got saved, before I became His child. I used to go to peyote meetings.
L.A.: I also took peyote, before I was a Christian…

N.E. : As a teenager I was introduced to that. My stepfather and my mom used to take us to church. As a child I went to VBS (Vacation Bible School). But then they started to go to peyote meetings, which was foreign to me because I had never heard of it. Or anything like that. I did hear my classmates talking about it. I had no knowledge of it. When I turned 14 years old that's when I heard of that. In my late 20s I started going and I started participating in it. I would sit there, two nights in a row. There were a lot of

things going on there that I didn't agree with. They kind of scared me, and then this missionary led me to the Lord.

L.A.: Wow. OK.

N.E. : And the teaching there (in the peyote meetings). There was a lot of teaching. How to raise your children, not to yell at them and treating your children right, talk to them in the right way, not be abusive in your language, and things like that. If you mistreat your children they will become ya-eet-sa.

L.A.: Giants!

N.E. : Yes, that was their teaching; I always remember that. A lot of these children are being mistreated and later on they turn against their parents. They were using it as a metaphor. (That the children would turn into giants).

L.A.: How far back does this go? How long ago were the twins here?
At this point N.E.'s husband, who was sitting nearby through the whole interview, chimed in. I will refer to him as "N. E. II."

N. E. II : No one knows.
N.E. II: I tried to think about it. My grandmother … I heard some things about it, and she was born in the 1800s; and she was told by her mother, who was born in the 1700s. What they know (is that) it goes back farther. (At) Fort Sumner, 1864 to 1868 most of it was passed on from them.

(From 1863-1868 Fort Sumner was a military fort in southeastern New Mexico charged with the internment of Navajo and Mescalero Apache populations.)
L.A.: People would sit around the fire in the winter and listen to the stories? Has anyone ever talked about a place where the bones of the giants are?
N.E. II: Well, (they are) lying in the cave there.
L.A.: Would your brother the medicine man know?
N.E.: Yes, he might have to know to be a medicine man.
L.A.: Anything else?
N.E.: . . . if you turn to the elders around here, they won't share information. A lot of these medicine men, they know a lot, but they won't share any information.

N.E.: This is the surface of information I heard from my grandmother. That's about it. That's all. Just this sketch. I was just a kid. She talked about a lot of things. Every now and then I remember.

L.A. : Just so you know, there are other tribes with the same stories of a giant race of men who were cannibals. We hear the same stories in Ohio, in the Midwest, and even in California. They're everywhere. There's something to it. You're not the only people who have a story of cannibalistic giants. Other tribes tell the same stories, slightly differently, but in many ways the same.

Petroglyph of person aiming a weapon at a giant?

4: Conversation with Chief Joseph RiverWind

L.A.: You are a War Chief of the Taino tribe. Please tell us what that is.

C.J.R. : The War Chief is a position that is a part of the traditional government of the Taino Indian people. There are several requirements before one can be chosen for this position. Traditionally it is not only a hereditary appointment, but you must also have served your people as a warrior. In modern day society this is achieved through military service. The Principal Chief chooses available candidates who are then presented before the Tribal Council of Elders for the final decision. Once this decision is made the title of War Chief is retained for life. My family has a long standing tradition of serving our country in the military. Before colonization we were Jaguar Warriors and served our people in that matter. My duties include being the head of the Jaguar Warrior Society, which is made up of tribal members who have served honorably in the military or as police officers, firefighters and EMTs. The War Chief is also responsible for making sure that our warrior society members and family members are taken care of throughout the year as well as the elders, women and children by serving as security at our tribal gatherings. Concerning matters of diplomacy the War Chief is an advisor to the Principal Chief and serves as an ambassador of the tribe in regard to government to government relations.

L.A.: Where was your tribe located originally?

C.J.R. : It is strange to me that when I answer the question, “What tribe are you?” that people are puzzled by my answer. Most have never heard of the Taino, yet we are the people of first contact. They know the name of the man who is reputed to have “discovered” us. Yet, unless they are history buffs or well-read in Native American subjects, they do not know us. We are the ones who “discovered” Columbus wandering lost at sea as well as the first to be called “Indian.”

By 1492 the territory of the Taino spanned from the island of Boriken (typically called Puerto Rico today) throughout the eastern Caribbean islands, Bimini (also known as Florida) and as far north as upper Georgia. There, the Muscogee Creek people called us “Toasi” which means “people of the Cassava Bread Griddle.” Cassava bread is traditional bread that we make out of the yucca root and we cook it on the griddle called a “toa.” We were master sea farers and traded with tribes throughout the southeast. Most historians call us Island Arawak when in reality Arawak is the name of our language. Many words that we use in every day English come from my Arawak Taino language. For example: Canoe (canoa), savannah (Sabana), tobacco (Tabacu), manatee (Manati), barbeque (Barbacoa), hammock (Hamaka), hurricane (Huracan)and many more.

L.A.: There are many tribes that have an oral tradition of giants in their land (the Americas). Can you tell us a few of these and where they originate?

C.J.R. : My father told me that there was a great battle in the Sky World where good spirits and bad spirits were fighting one another. The bad spirits were thrown from the heavens down to the earth below where they made themselves out to be gods who demanded worship and tribute from the people. These star people took our women by force and the resulting children became a race of giants. These stories of giants can be heard in historical accounts from cultures around the world, including in the Bible. Interestingly enough, the repeating similarity is these beings came from the sky, took the human women, and produced a race of giants.

For centuries the skeletal remains of these giants have been accidentally unearthed in North, Central and South America. In the United States, we find countless newspaper articles and reports detailing skeletal remains of these giants ranging from seven to twelve feet tall; in some rare instances even larger up until the early 20th century. For the scientific community at large to admit the existence of these skeletal remains means several things: first, that evolution, as it is currently presented, is wrong. And secondly, that the physical evidence gives credence to scriptural accounts of giants since it validates what was written thousands of years ago by Moses inspired by God. Another powerful statement this hidden truth makes is that the Native American “legends” of the giants are extremely valid rather than being

marginalized as stories to scare children into behaving.

One semester, for example, my archaeology/anthropology professor was doing a lecture on Native American “legends” and began talking about the Muscogee Creek Indian stories that centered around Este-Papv (Ishtee-Papa). The professor was telling us that the stories are talking about a mountain lion, which is not what the stories are about. When I would travel to the southeast for the Bvsketv- Green Corn Dance at Micco Holatte’s stomp grounds, the old Muscogee Creek stories were told which included the ones about Este-Papv. Este-Papv in the Muscogee language means “Man-Eater.” This “Man-Eater” lived in a cave and was a giant who frequently raided villages and would decapitate the warriors who tried to kill him. Then “Este-Papv” would suck the blood out of their lifeless body and then eat the remains. Does this sound like the behavior of a mountain lion? Unfortunately the word este-papv can be found in the Muscogee Creek New Testament whenever the word “lion” appears in scripture. For example: Lion of Judah would be Este-Papv Chvtah- Man Eater of Judah. That is a horrible way to translate the word lion when considering the Lord is the Lion of Judah. The more commonly used word in the Muscogee language for panther is Katcv (Kat-chuh) according to what Micco Blue shared with me.

The odds of so many cultures worldwide telling the same stories with the same details are beyond coincidence. In the Native American stories of these giants there are several recurring themes. These are a few of them:

* They are the ones who built the giant mound structures.
* Most of the giant tribes were red haired.
* The giants were sexually and ritually sadistic.
* The giants were cannibalistic, frequently raiding nearby native villages for meals and blooddrinking sacrifices.
* They were seven feet and taller.
* They had six fingers on each hand and six toes on each foot.
* Some stories tell of the giants having double rows of teeth.

L.A.: You told me about the Iroquois and another tribe that made a pact together to attack the giants. Can you tell our readers that story?

C.J.R. : There was once a Mohawk soldier that was assigned to the same company as me in the U.S. Army. We quickly became friends and one night

we were comparing stories about giants in different tribes. As it was told to me by my Mohawk friend there was a time when the Allegeni tribes of giants would frequently go on raids which resulted in many warriors dead from villages across the land. Warriors from different bands within the Iroquois Nation tried to get others to help them fight these blood thirsty, red-haired giants. After a council meeting was called to discuss what to do about the giants there was a call to war from the Mohawk. Only the Huron stood with the Mohawk pledging to stand by their side in battle.

The Mohawk and Huron chose their best scouts and sent them out across the great river to gather information before they would attack. Both scouts came back reporting that the giants were as tall as the cedar trees and strong but with the power of Creator on their side the giants could be defeated. The Mohawk and Huron sent warriors to battle against the blood thirsty giants who were quickly overwhelmed with the emboldened tenacity that these warriors possessed. Soon the giants were subjugated and the surviving giants were decapitated. This was an ancient practice done so the giants would not come back to life. The modern day Allegheny Mountain Range still bears the name of this now extinct tribe of giants that plagued the tribes within the Iroquois Confederacy. To commemorate this historic victory the Mohawk and Huron had a wampum belt created that depicted the story of their victory over the Allegeni giants as well as the eternal covenant that stated that the Mohawk and Huron would never turn against one another. The wampum belt is made from shells that are arranged onto a belt so that they tell a picture story. It is said that this wampum belt still exists and recalling the ancient story of the warriors who were not afraid of the giants and the peace treaty that will last forever.

L.A.: In Ohio there is a very large complex known as the Great Circle Mound and the Octagon Mound. In your opinion did Native Americans build these places or was this the work of someone else?

C.J.R. : Most Native American elders will tell you the same thing that I heard from my grandfather when I asked him the same question. We didn’t build these mounds, the giants did. Some of the larger complexes were overseen by Star People as the giants made up the manual labor of hauling stones or earth. This is why these complexes are astronomically aligned

perfectly according to the timing of different celestial occurrences. It is also common knowledge among many elders that the tribes that we know to have inhabited the land and are still in existence today are not the original people of the land. My tribe is a perfect example in that we have had a continuous indigenous presence in the Caribbean and Florida for over 2,000 years prior to 1491. Before that the name of the tribe that settled the land were called the Igneri. We do not know where these people came from but they were here before us and eventually disappeared. What didn't disappear, even until the late 1800s, were the giants that walked the land. The Calusa tribes in Florida were giants, Karankawa from Texas, as well as the Mobile Indians from where Mobile, Alabama, gets its name. Written eyewitness accounts from the Spaniards speak of encountering giant Indians throughout the southeastern United States. Many of the giants were determined to be at least 3 feet taller than the average man!

In 1519 Spanish explorer Alonzo Álvarez de Pineda was given orders to map the land along the Gulf Coast. Along the way he wrote about several tribes of giants that he encountered. When Pineda returned from fulfilling his orders he presented Francisco de Garay, the Spanish governor of Jamaica, with the first map of the entire Gulf Coast. Pineda's map also included details about the fantastic tribes of giants that inhabited the land. These writings are called Garay's Cédula and were archived by the famous Spanish compiler Martín Fernandez de Navarrete. One can research Pineda's writings today by visiting the Archivo General de Indias in Seville, Spain. According to some indigenous lore these giants were descendants of those who built the great mound structures. Overall, the consensus among many First Nations' elders is that the mounds were there already when they came into the land and that giants were the ones who built them.

The giant tribes were not just found in the southeast. They were encountered throughout the Americas from the Ice Giants in the north to the Quiname and Tlaxcatec Giants of Central and South America and the Curacao in the south Caribbean islands. When we go deep into the heartland of America we continue to find tribes of giants among the Cherokee in North Carolina, the Paiute in Utah, the Allegeni among the Iroquois and more who were settled across the land.

L.A.: We were together at the Nephilim Mounds II Conference. While there we were shown an artifact. Bob Shelly and I thought it was a sword but you corrected us. What did you say it was?

C.J.R. : First of all let me say that the Nephilim Mounds II Conference was one of the best and most informative conferences that I have ever been to. The teachings are precision strikes to the forces of the enemy. If you are reading this and have not gone to one you must make the time. Your walk with the Lord will deepen more than ever during these trying times.

At the conference a gentleman told us that he had found an artifact that he wanted to show us. He thought that it might be a Nephilim artifact so we asked him to please allow us to see it. As he pulled out the artifact and unwrapped it the first thing that most of the people there thought was that it was a large sword blade. Often we interpret what we see through the cultural lenses of how we see the world. Although it did have a long forged blade that was roughly 3 feet long there was no hilt which was very odd since sword blades are forged with the hilt being a continuous part of the blade.

My first impression of the blade was that it was the tip of a war lance although there were a few details that needed to be addressed. Most Native American war lances were made of bone or knapped flint that was then attached to a 5-foot long shaft. This artifact was obviously hand hammered into its current shape, and it still retained a nice edge. This was another dilemma since Native American technology did not include forging metal for making swords, knives or spear and arrow points. The extent of metallurgy did include copper used for jewelry or ceremonial items but never for making weapons since copper is not a good metal for that purpose. My conclusion was that I was seeing the old giant stories come to life right before me. Some of the stories recall that the giants would carry a war lance whose shaft was at least eight feet long. These weapons were used by the giants to skewer up to three men at a time when in battle and the way this blade artifact was made it would be a perfect fit on a large shaft.

When talking with L.A. the other day he told me that the trees were starting to die from the top down in California. According to the Mohawk Prophecy of the Seventh Generation, seven generations after contact with the Pale Faces the Onkwehonwe (Real People) would see the day when the trees

would die from the tops down. The prophecy said that strange animals would be born deformed or without limbs. Huge stone monsters would tear open the face of the earth. The rivers would burn as if water could catch on fire. The air will become harmful and burn the eyes of man.

According to the prophecy of the Seventh Generation, the Onkwehonwe (Real People) would see a time when the birds will fall from the sky and fish will be found dead in the waters. Mankind will come to express remorse for the way that he has treated what Creator entrusted us to care of. The last part of the prophecy is that after seven generations of living in close contact with the Pale Faces, the Onkwehonwe would rise up and demand that their rights and stewardship over the earth be respected and restored. Support will come from men and women who will come to the Onkwehonwe, to the eastern door of the Iroquois Confederacy for guidance and learning. Great turmoil will engulf the earth after these things come to pass and there will be great battles where many will perish.

We are now seeing the trees are beginning to die from the top down in the west (acid rain); the stone monster could be construction equipment; air pollution is becoming a serious health risk and is tied into the acid rain as well; polluted rivers have burned from oil or other toxic waste that has been dumped into it; and deformities in animals and human beings are becoming widespread. Could this be the interpretation of these ancient prophecies?

We are to look for these signs so we know that the time of the fires will come. When we see these things we must begin to prepare and teach our children how to survive in the face of great adversity. It is this present generation of youth of the Kanienkehaka (Mohawk) to provide the example and leadership needed to help people during these difficult times. Love between people will grow dim like a dying fire and there will be times of hardship and testing. The children of the Kanienkehaka (Mohawk) are the seventh generation spoken of in these old prophecies.

I was shocked to hear this news because the prophecy had now reached to the other side of the country. As we look at the world around us the lack of love within humanity is developing its own following of lawlessness. What is evil is being called good and the dark forces in the supernatural realm are becoming more brazen as they feel the pressure of God’s time clock about to

send out a shofar blast that will shake them to their core. We are closer to the times when the fires will come. It can be seen in the wars of man and in the destructive cycles of nature that are becoming more frequent with each passing year. Even non-believers have a deep-rooted feeling that something catastrophic is coming or at least something that will change modern civilization forever. As in the days of Noah…the time when the fires will come approaches. The end times are upon us.

Matthew 24:37, "As it was in the days of Noah, so it will be at the coming of the Son of Man."

Chief RiverWind is a spokesman for his tribe and a gifted motivational speaker. For the past 17 years he has tirelessly educated the public concerning native issues, history, culture and the arts to all age groups from kindergarten children to military generals. He has spoken and sung at events such as the 2013 Inaugural Prayer Breakfast and countless other spiritual, entrepreneurial, military and tribal occasions.

He is the president/co-founder/co-owner of Native Touch, LLC, manufacturers of all natural skin care products. Chief RiverWind, along with his wife, was named the 2012 Entrepreneur of the Year by the Minority Enterprise Development of Western North Carolina. He holds a bachelor's degree in social sciences from Mercer University where he graduated cum laude. He is now pursuing a master's degree in Biblical archaeology.

Chief RiverWind is an accomplished musician, born into a musical family. He plays the Native American flute, guitar, bagpipes and hand drum. He is an instructor of the Native American flute. He and his wife co-founded the band, The Blessed Blend, in which they are lead vocalists. He is a Native American award recipient. Their most recent release, "Tribal Thunder," won the national award for best rock recording of 2011.

Chief RiverWind enjoys gardening with heirloom seeds. He is an ordained minister specializing in contextuality, cultural expressions of spirituality, ancient ceremonial feasts, and how to study Scripture in Paleo-Hebrew. The RiverWinds typically speak together in a tag-team fashion. He resides with his wife, two cats and a rescue pidgeon in Cherokee County, North Carolina.

That's What the Old Ones Say www.TheOldOnesSay.com
me@josephRiverWind.com

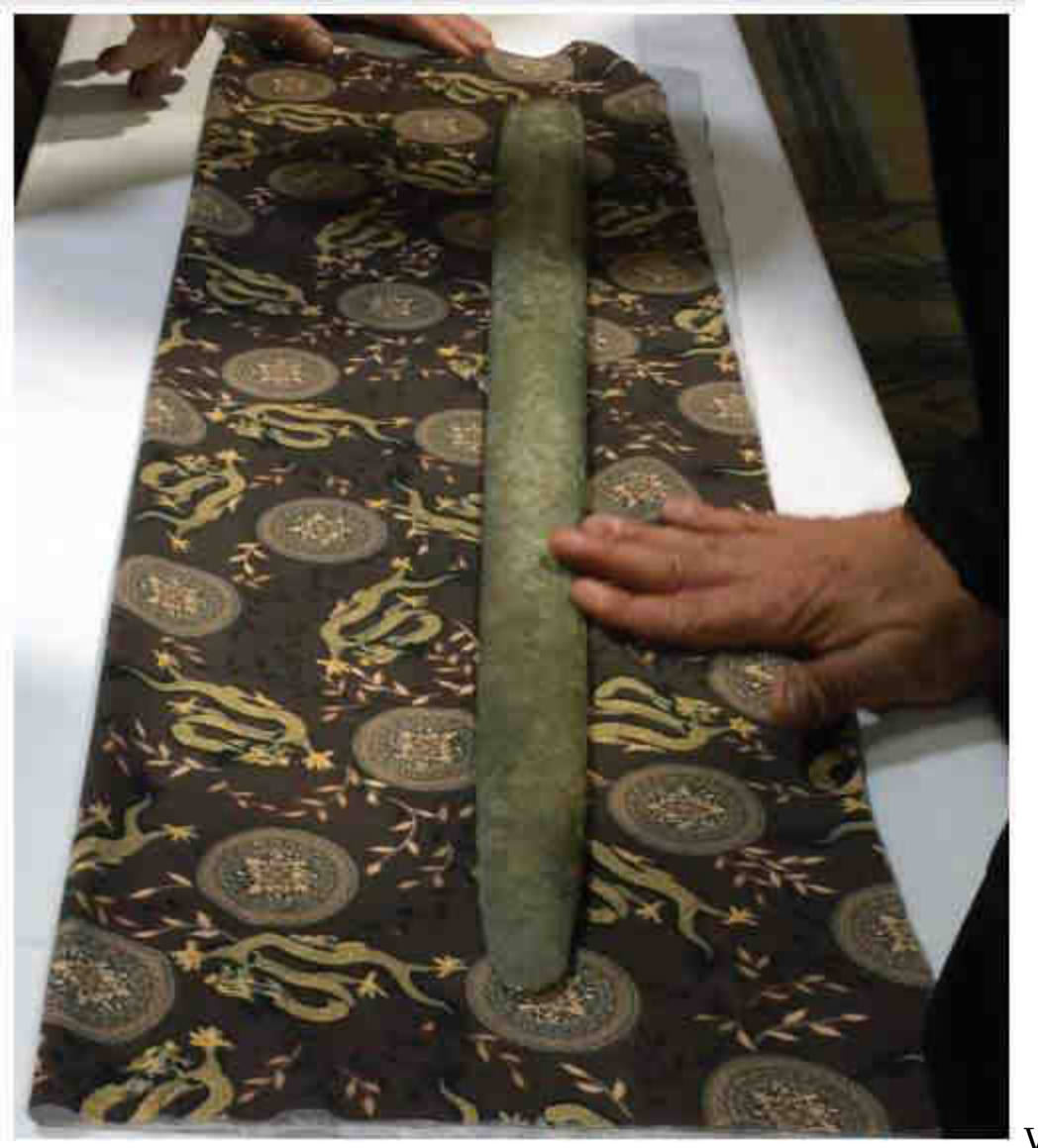
5: The Nephilim Lance?

I travel around the country and speak at many conferences, which is a great way to meet people, and sometimes I get surprised! This is the case with what I will call the Nephilim Lance. Bob Shelly came up to me at the Nephilim Mounds II Conference and stated he had an artifact he wanted to show me. I was about to speak but told him I would look at it during the break at lunch.

Lunch came and Bob and I connected along with Chief Joseph RiverWind, who is a born again, spirit-filled Christian.
Chief Joseph and I had spent four days together in another state inspecting a site where there are the remains of what we believe is a giant that once towered nine feet tall.

We were there to discuss this with both the medicine man as well as the chief of the tribe, as they have jurisdiction over the site, but that's another story that will most likely be told in Volume III. (I know what you're thinking! Great marketing device, L.A., but it's true!)

I had spoken to Chief Joseph about the artifact, and he was as interested as I was in seeing what Bob had discovered.
The three of us went to the front of the conference room and placed the artifact on the table, and then Bob unwrapped it. The crowd had left for lunch, so for the most part we were alone.
Bob proceeded to tell us he thought this was a very large sword.



We prayed over the artifact before touching it and then I picked it up. The first thing I realized was this artifact was way too heavy to be a sword wielded by a normal man.

I could lift it, but certainly couldn't fight with it, as it was too cumbersome to do so.

As you can see, the artifact did not have the handle, which would have made it even heavier to use in any form of combat.

I was told by Bob that the artifact weighed about 7.5 pounds and was 31 inches in length.

With that in mind the two of us began to comment that someone much taller, perhaps eight or nine feet, would have been able to wield the sword.

At this point Chief Joseph entered the conversation and told us that in his

opinion the artifact was not a sword.
He then told us that Native American oral traditions speak of the giants using lances that could go through three men at a time.

He also told us that we were looking at the artifact through cultural eyes! He was right. The moment he told us it was a lance it became clear that it was so. Bob, who has trained in sword fighting, realized his mistake as the hilt of a sword looks completely different than what this artifact looks like.

As you can see the artifact does not flare out to accommodate a handle of a sword.
Chief Joseph also added that Native American lances were much smaller, about 15 to 18 inches in length.
What was incredible for all of us was the realization that if this was a lance then the wooden shaft that might have been attached to it could have been more than eight feet long!

There is simply no way a normal Native American, who on the average was about 5’ 6” tall, would have been able to use this weapon in any sort of combat situation because it would have been too heavy to wield.

The skeptic will try to tell us that this lance was ceremonial; and thus, it was used to signify a great chief or person of stature in the tribe. However, I do not believe this for a minute and would posit this lance may be evidence of the giants or Nephilim.

First off, Native Americans did not know how to create weapons like this

because their lances were made of flint or other kinds of stone. This artifact has been crafted in a forge and may be a compilation of several metals.

As of this writing we believe it is mostly bronze. The hammer marks are evident, as well as the keen edge on both sides. Even after all these years it is still sharp to the touch.
For Chief Joseph this artifact confirmed the legends that had been handed down through generations of Native American peoples. The oral traditions are true and this artifact may prove it! Having picked up the lance myself and handled it, I became keenly aware of its weight and how impossible it would have been to throw or use in any form of combat, unless I was a very large man!

Chief Joseph Explaining What the Artifact Is I asked Bob how the lance came into his possession. He told me the story, which is as follows.

How the Lance Was Found

I asked Bob how the lance came into his possession. He told me the story, which is as follows.
Bob has always had a love for the outdoors, which he inherited from his father's love of nature. He likes to go backpacking in remote areas. He is, in short, an outdoorsman.
He was hiking through a remote area when he came across an abandoned camp site. This area had been used by other hikers but was not currently occupied. The site was near a river.

To his surprise he found the artifact on the ground in the camp site. He picked it up and examined it; and, although fascinated by it, he was also hesitant to pack it out because it weighed a lot and the addition to his pack would have been an additional burden.
In the end, he decided to pack if out, and I'm certainly glad he did.

When Bob told me the story, I realized that the reason it might have been left at the campsite for him to find was that the person or persons who found the lance did not want to deal with carrying it out of the area.

This also leads me to believe that there may be other artifacts in the area; which means that at some point I will most likely venture to this spot and investigate the site.
In the meantime, testing needs to be done on the lance to see what kind of metal it is, and also if there's any blood on it. We may also be able to date it using Carbon 14.
* * *

I received this post from our American archaeologist who was doing some research about the Biblical giant known as Ishbi-benob. He pointed out that Ishbi-benob's giant spear head weighed 300 shekels. He then did the calculations from shekels to pounds and discovered that 300 shekels, when converted to pounds, weighs 7.5 pounds, which coincidentally is the weight of the lance in the photos!

There was war again between the Philistines and Israel, and David went down together with his servants, and they fought against the Philistines. And David grew weary. And Ishbi- benob, one of the descendants of the giants,

whose spear weighed three hundred shekels of bronze, and who was armed with a new sword, thought to kill David.[8]

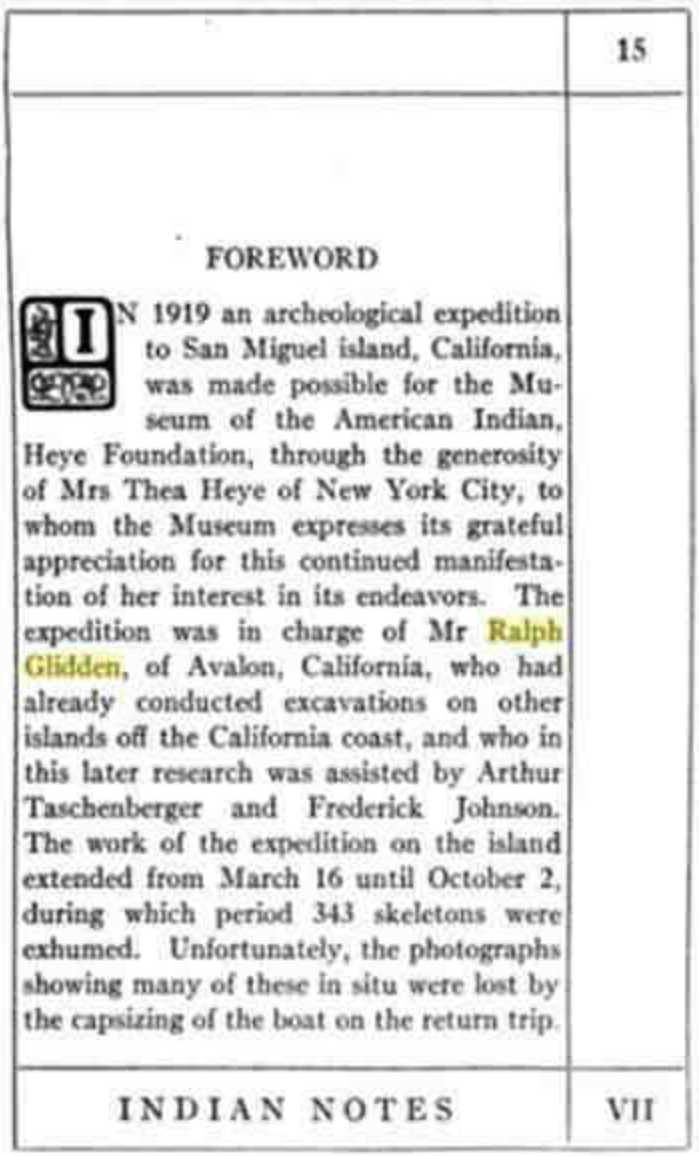
6: Catalina - On the Trail of Ralph Glidden

Catalina, or Santa Catalina, which is its proper name, is about 26 miles from the city of Los Angeles, California. Most of us have heard the song:
Twenty-six miles across the Sea,
Santa Catalina. waiting for me…

I discovered from several resources that giant skeletons had been unearthed on Catalina. One source was Micah E., who contributed many of the old newspaper clippings in *On the Trail of the Nephilim, Volume One*.

However, the key to my research came from a book by Jim Watson entitled, Mysterious Island: Catalina: The Strange Side of Catalina.
There was a chapter in his book that discussed large, nine-foot-plus "human" skeletons, unearthed in the early part of the 20th century. I was intrigued because Catalina is in my neighborhood.

I called Jim and we discussed his book and the chapter on the giant skeletons. Jim had done his homework and the chapter went into detail about Ralph Glidden, who was the man responsible for conducting primitive archaeological digs on the island in the 1920s and '30s.



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FOREWORD

IN 1919 an archeological expedition to San Miguel island, California, was made possible for the Museum of the American Indian, Heye Foundation, through the generosity of Mrs Thea Heye of New York City, to whom the Museum expresses its grateful appreciation for this continued manifestation of her interest in its endeavors. The expedition was in charge of Mr Ralph Glidden, of Avalon, California, who had already conducted excavations on other islands off the California coast, and who in this later research was assisted by Arthur Taschenberger and Frederick Johnson. The work of the expedition on the island extended from March 16 until October 2, during which period 343 skeletons were exhumed. Unfortunately, the photographs showing many of these in situ were lost by the capsizing of the boat on the return trip.

INDIAN NOTES VII

TEXT:

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window sill is another girl gazing out into the patio where an Indian in a Bain wagon drawn by two horses is just getting ready to pull out. In the distance is Taos peak and a fringe of cottonwoods. On the window seat stands a Santa Clara double-necked tinaja. It is a picture of brilliant sunlight and deep shadows. The reproduction accompanies the leading article which is descriptive of the Carnegie Institute's International Exhibit, the first since the war. Says the writer, Virgil Barker: "The large gallery beyond the Menard room contains all of the prize-winning pictures. Abbot Thayer's "Young Woman in Olive Plush", recently shown in the Luxembourg, received the Medal of the First Class. The second honor was conferred upon the Englishman, Algernon Talmage, for "By the Cornish Sea". The Medal of the Third Class went to Walter Ufer for his "Suzanna and Her Sisters"; this painting is of an Indian woman with two young girls amusingly encompassed with the externals of our civilization, all bathed in an almost blinding sunlight pouring thru the window from the desert without—a genuine tour-de-force." With the Medal of the Third Class went a cash prize of $500. Mr. Ufer was also honored with election to the National Academy and to the Boston Arts Club.

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Statue Unveiled.

A statue of Edward VanBeneden was unveiled at Liege, Belgium, with appropriate exercises, Dr. Robert W. Hegner of Johns Hopkins University being present as the American representative.

• • • • •

Da Vinci Masterpiece for Kansas City.

"La Belle Ferronniere" ascribed to Leonardo da Vinci, has been placed in the Kansas City Art Museum by Mrs. Harry J. Kahn, daughter of Captain Lardou of the French Army in whose family the painting has been a number of years. During the War the painting was in the Louvre for safekeeping. At least so says a press dispatch.

WORK IN THE FIELD

Kidder at Pecos.

Dr. A. V. Kidder has arrived at Pecos to resume excavations at that Pueblo. Dr. Carl Guthe is again to assist in the work upon his return from Central America.

• • • • •

At the Mesa Verde.

Dr. J. Walter Fewkes, head of the Bureau of American Ethnology is now at the Mesa Verde with J. A. Jeancon who spent last winter in Santa Fe and counts on returning here this fall with Mrs. Jeancon from Colorado.

• • • • •

Work in the Rito.

K. M. Chapman of the Museum staff reports satisfactory progress in the reconstruction of the House of the Sun Clan, which is the culmination of twenty years of research work in the Rito de los Frijoles by the School of American Research, a piece of work that is unique and epoch-making in the history of American archaeology. Wesley Bradfield supervised the preliminary work of gathering the material for the reconstruction, being assisted by three Tewa Indians from San Ildefonso.

• • • • •

Archaeology of Catalina.

The first shipment of archaeological material gathered by Ralph Glidden under the auspices of the Museum of the American Indian, left Santa Catalina Island off the coast of southern California recently. The shipment includes 500 skulls, many strings of wampum, spearheads, metates and manos, stone knives, abalone fishhooks, whalebone weaving and knitting needles, necklaces of shell, pearl pendants, sharks' teeth, dogs' kneecaps and other artifacts of the ancient Pimugna Indians. Mr. Glidden found Catalina much richer in remains than he had anticipated although the late Dr. Hector Aliot years ago already had enriched the Southwest Museum at Los Angeles with archaeological ma-

terial from the island. The few survivors of the Pimugna Indians were taken to the mainland from Catalina in 1833, or a few years before the last of the Pecos Indians moved from Pecos to Jemez. Mr. Glidden estimates that some of the artifacts he has recovered are a thousand years old. He found three large Indian burial grounds, one at Johnson's Landing, another at Little Harbor and the third at Eagle's Nest. The burial grounds are covered with underbrush and cacti. The skeletons were found from seven to ten feet beneath the surface. Some of the skeletons were encased with red earth, red ochre being ground into the natural soil. Many of the skulls were deformed. In one burial at Little Harbor the bones of a woman 25 years old, found at a depth of seven feet, were being carefully removed when a stone arrow head dropped from the region of the heart and clinked on a stone slab at the bottom of the grave. The slab was removed with great difficulty and below it was disclosed an asphaltum lined vault two feet wide and three feet deep in which were the charred bones of an unusually large man. The slab weighs 75 pounds and at first had been mistaken for bed rock.

IT IS WRITTEN

Park Museum Bulletin.

"The Museum and Your Child", "Stencil Suggestions from Indian Baskets", and "Rhode Island Field Trips", are features of the latest number of the "Park Museum Bulletin" published at Providence, R. I. Line drawings and maps add to the interest of these publications.

* * * * *

Italy's Rehabilitation.

From Dr. Charles Upson Clark who has repeatedly lectured in Santa Fe, the Museum Library received a monograph entitled "The Great Fiscal Reform and Rehabilitation of Italian Finances" as well as a reprint of Professor B. Attolico's "Italy—Fearless and Thrifty."

* * * * *

Journal of American Folklore.

The Journal of American Folklore is one of the many magazines nowadays whose date line is far behind the time of publication for the July-September 1919 issue came to hand only recently. However, as folklore deals with ancient things, this does not matter. The number is rich in special material—especially from the Southern States.

* * * * *

Cattle Trail and Cow Camp Songs.

Lomax has just published another collection of cowboy ballads under the title of "Songs of the Cattle Trail and Cow Camp" which includes a number of New Mexico favorites. Among the contributions to the anthology are those by Henry Herbert Knibbs who spent a season in Santa Fe in recent years, and by Badger Clark.

* * * * *

Batik and Tied and Dyed Work.

Because of past and promised exhibits of Batik and Tied and Dyed work in the Museum, a six column article describing the technique, especially of the latter, by Katherine Lee Grable in the June Touchstone is of interest. The relation of the two techniques of pattern dyeing are brought out clearly, the batik technique being built on the resistance of molten beeswax to dyes and the other to the resistence of knotted fabric to the dyes.

* * * * *

Three Magazines in One.

"Art and Archaeology" has absorbed "Art and Life" and "The Lotus Magazine", and the May number of the first-named just to hand, has added importance and beauty. Superbly illustrated is "Venice, the Municipal Republic," by John Candee Dean. Other worthwhile contributions are: "To the Demeter of Cnidos" by Edna Worthley Underwood; "Mino da Fiesole", by Allen Marquand; "David Edstrom, American Sculptor"; "The War Series of Claggett Wilson", and "Flanders in

Ralph Glidden

Glidden had opened a museum and displayed his finds to the public. According to Jim’s research, Glidden had not only combed Catalina Island looking for artifacts and skeletons, but many of the other islands in what make up the Channel Island chain. Glidden was successful in his endeavors as he unearthed hundreds of Native American skeletons. He was also employed by the Heye Museum, where his discoveries were displayed.

Glidden’s Museum

Glidden’s Museum

However, there seemed to be another race of beings that Glidden also found on the island and these were the giants that were up to nine feet tall! These

finds were sensationalized in the *Los Angeles Time*s. When Glidden passed away, the artifacts and skeletons in his museum were donated to the University of Santa Barbara.

As I found out later, the collection was split up into three parts: one part being held in UCLA, the other in England and the third in France!

Without trying to sound like a conspiracy theorist, I believe the collection has been long since "sanitized." What I mean by this is that anything that might hint at something out of the ordinary, or that would go against the Darwinian paradigm, was more than likely removed from the collection at some point in the distant past. Of course this is only a theory. I have no way of proving it one way or the other.

In other words, why do we have a story from the *Los Angeles Times* that indicates that a large, nine-foottall skeleton was found? Is it a Barnum & Bailey type of hype? Is it a ploy to sell papers? Is the reporter creating a story to titillate the public's imagination, or is it based in fact? Was the reporter being honest in her write-up of the story? Did she happen to see the nine-footer? We'll never know for certain, but we do have the newspaper report from 1923 and it states that Glidden found large skeletons. The big question for me is what happened to them?

I was privileged to view part of the collection at UCLA. I was accompanied by Jim Watson and we were met by the archaeologist in charge of the collection, W. T.

Jim had arranged the meeting and I found myself in a back room, a place where the general public does not normally have access. We were met by a member of the Chumash tribe, a man in his early twenties who may have been a student. He was there to make sure no photographs were taken and we showed the proper respect when viewing the remains. He remained with us for more than an hour and then left. This is standard protocol when viewing the remains of Native Americans, but while I found this interesting, I wasn't looking for Native Americans. I was looking for an unknown race of beings and perhaps, according to my theory, the remains of the Nephilim. I believe these hybrids migrated here from the Levant thousands of years ago in a desperate attempt to escape mass annihilation by the armies of Joshua and the

armies of the Israelites.

During our time there we were led into a room that housed part of Glidden's collection. I saw row after row of Native American skulls as well as other human remains, but it soon became clear that we were not going to see anything out of the ordinary.

I asked a forensic anthropologist who was with us what he thought of Glidden. He scoffed and commented, "He was little more than a grave robber!"

I had also brought with me the cast of the skull from Paracas made by Joe Taylor. This skull was found in Paracas and I have covered this in Volume One of *On the Trail of the Nephilim*. However, I will include a picture of it here as well.

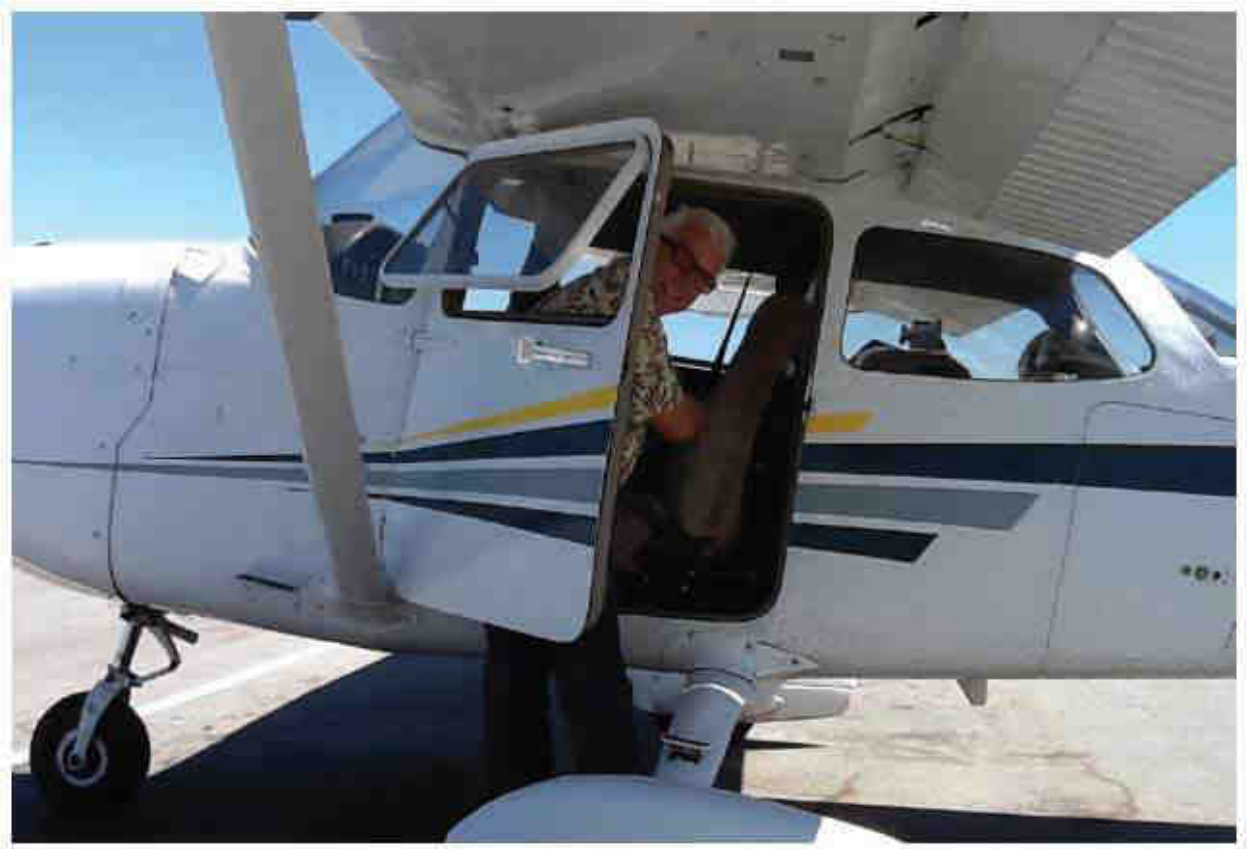
Paracas Skull - Cast by Joe Taylor

When I showed him the skull he looked at it and then handed it back to me saying, “It’s cradle headboarding.”
Handing it back to him I told him to take another look at it. He looked at it more closely and his jaw dropped as he asked, “Where did you get this?”
I then told him what I had discovered in Peru.

This led to a discussion about Darwinism and the prevailing view that human beings came across the Bering Strait at the end of the last ice age. Several days later I sent him a photo of the Chongos skull. We left the museum, and Jim and I had dinner together. Jim informed me that an old journal, photo, and letters had been discovered on Catalina Island by John Boraggina, the curator of the Catalina Island Museum.

I was intrigued and asked if there was a way I could view it and take photographs of it. This all took place in February of 2013, and now, months later in the early part of September, I was finally making my way to the Catalina Island Museum where after the museum closed for the night, I was to view and study Glidden's journal.

I hired the services of Terry Johnston to fly me there for two reasons. First, I wanted to get a good aerial view of the island, and second, I knew I would have access to the interior of the island, a place the typical tourist will never see.



Terry Johnston at the Hawthorne Airport

Terry informed me I was going to fly the plane. At first I thought he was kidding, but he assured me he wasn't. We went through a checklist and I found myself flipping switches and staring at gauges and instruments, but their functions remain a mystery to me!

We slipped on our headphones, allowing us to communicate without yelling

above the roar of the engine. Then Terry instructed me to turn the engine on, which, as he pointed out, is pretty much like starting a car. The engine came alive, and before we taxied down the runway, Terry told me to use the left and right brake to steer the plane.

The Instrument Panel

At first it was tricky and I wanted to grab the wheel, which would not have accomplished anything, but I got the hang of it and kept the plane's nose pointed down the yellow stripe on the runway.

Through my headset I heard Terry talking to the tower and moments later we were cleared for takeoff. Terry throttled the engine and the plane bounced along the runway, picking up speed as it did. In a matter of a few seconds we were airborne! I have flown in 767s and jumbo jets, but never a small, single-engine Cessna! What a ride!

On the Runway

Here are some shots taken right after we took off! It felt like we were floating along above Los Angeles, and from our vantage point I could see downtown as well as the sparkling blue Pacific Ocean lapping the white beaches of Santa Monica.

Terry then he said to me, “Take the wheel!” I burst out laughing and replied, “You’re kidding, right?” He shook his head and then showed me how to keep the wheel, the nose level and the instruments pointed south—the direction we were headed!

View from the Plane

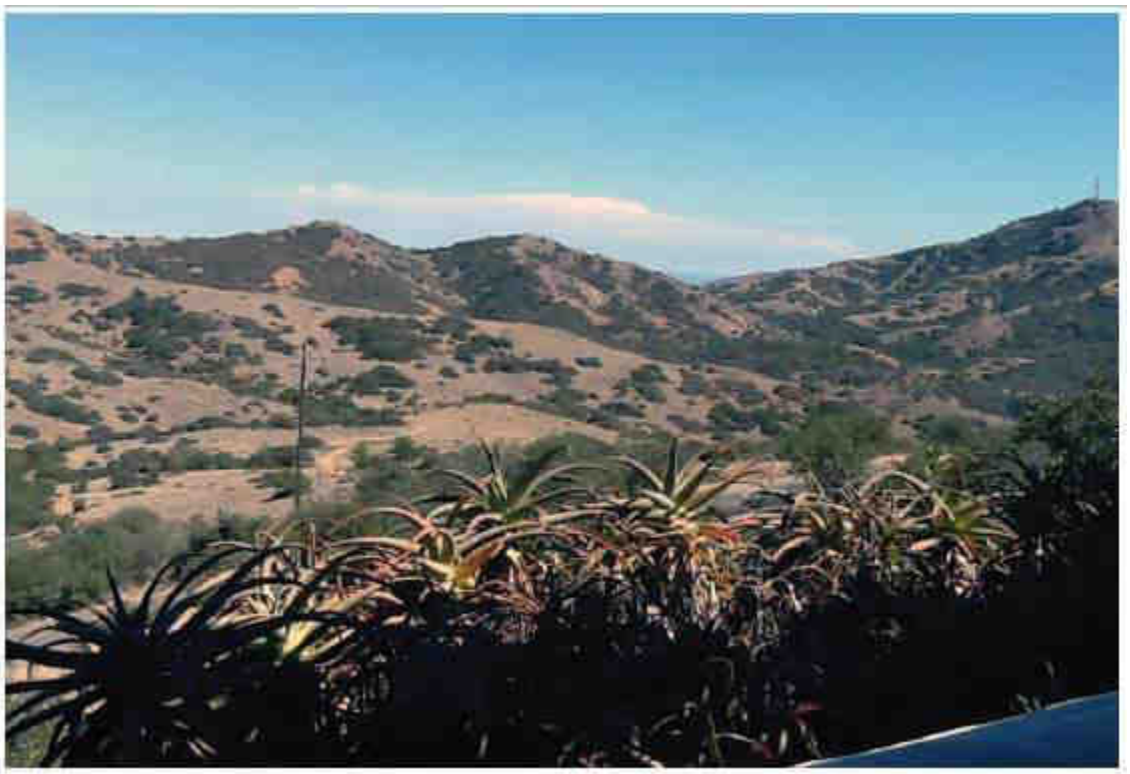
I took the wheel, looked at the instruments and kept the plane on course! To my utter amazement and joy, I got the hang of it and started laughing as I

realized I was actually flying a real airplane!
I had no idea Terry was going to do this. It was a fantastic experience, safe in the hands of a trained flight instructor.
As we neared the island, Terry took the wheel and maneuvered the plane toward the runway on Catalina, which as I said is perched on top of a mountain.

View from the Plane

He landed the plane and taxied over to the side of the runway and we shut the engine down. Then we went to the tower to check in.
We sat in a restaurant at the airport where there were only two other people. We had a Pepsi and talked about how great the short flight was.
I watched Terry take off and then turned my attention to my upcoming meeting with Jim Watson and our trip to the museum in Avalon.

Jim arrived a short time later in a VW bus, left over no doubt from the hippie years of the 1960s! Jim introduced me to “Lorekeeper Chuck,” the owner and driver of the van, and after throwing my gear in the back we started toward the main city of Avalon.



Interior of the Island

We bounced our way along a rutted dirt road through the interior of Catalina Island. My guess is that it looks the same way today as it did hundreds of years ago.

Bull

Buffalo by the Road
There were buffalo that were brought to the island at the turn of the last century; a small herd of about 100 roam the island. Here is a shot of a bull that was lying near the road.
After a few more turns in the road I found myself staring at rugged mountain peaks and the deep blue water of the Pacific.

Mountains and Ocean

The bus made its way down the mountainside along a narrow two-lane road without guardrails. There was nothing to prevent a distracted driver from plunging hundreds of feet over the side to a certain death.

At the road's end we found ourselves at a gate that kept the general public from accessing the interior of the island. Lorekeeper Chuck inserted a card and the gate opened. We were on the last part of our journey to the city of Avalon. I was eager to get to the museum as I had only a limited amount of time to view the artifacts, photos, and journals to which I had been given

access.

I thanked Lorekeeper Chuck for the ride, conversation, and newly found friendship, and then Jim and I headed on foot toward the museum.

Catalina is beautiful, but Avalon is a tourist trap! I had been out to the island numerous times, mostly when our kids were young as we live just north of Los Angeles in the Santa Monica Mountains. It's always a fun place to spend the day, but everyone else and his brother has the same idea and the streets are bustling with tourists from all over the globe, especially in the summer. There are restaurants everywhere and there's no end to the variety of food one can summon up from the diverse menus.

We arrived at the museum a few minutes before closing, which is what I had been instructed to do. The Glidden display was being featured and this is what greeted me in the front of the museum.

Inside The Museum

Museum Entrance Sign

I was greeted by John Boraggina, the museum's Director, and he led me to a room that was off the main part of the exhibit hallway. I found myself in a small room, sort of the inner sanctum of the museum, where two tables had been covered with new, crisp, white paper. On them were several museum boxes. I set up my camera and after donning white gloves, began to pore over the documents inside the boxes.

Museum Boxes

I had asked to see any photographs Glidden may have taken of his "digs," so the first box I was presented with had file after file of pictures. There were hundreds of photographs and each one had been cataloged in a folder. Many of the photographs were in plastic sleeves. I was delighted to be able to take them out of their protective plastic casings and photograph the ones I found

interesting. However, I realized this was another “old trail,” as all of the photographs, letters, and journals had been cataloged, filed neatly and professionally and put in the boxes that were set in front of me.

Here’s an example of some of the photographs that were in the collection.
Skeletal Remains from the Glidden Collection

This picture intrigued me since the skull did not look like the typical Native American. I was instantly frustrated as I realized Glidden never used any measuring tool to indicate the size of what he had uncovered. Not a ruler in sight anywhere!

What

I believe to be an atypical skull

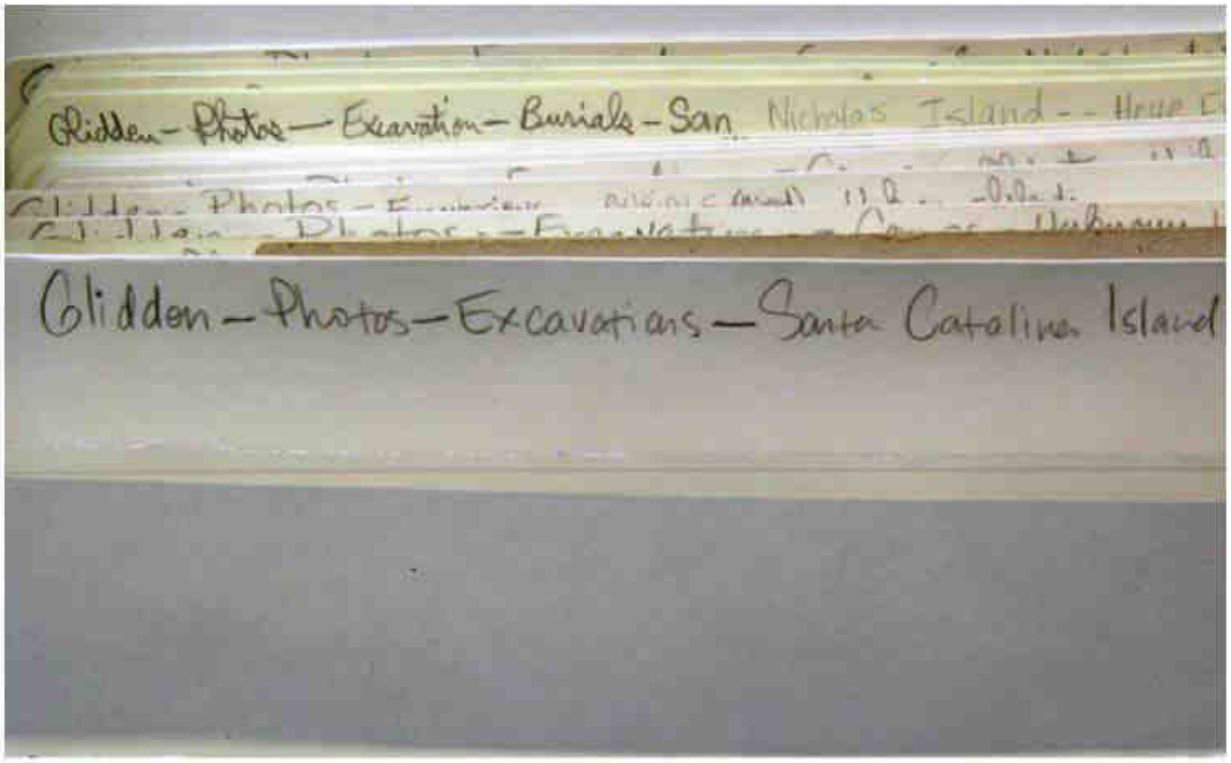
As you will notice, the skull recedes straight back from the brow ridge.

Here is another picture of a partially disarticulated skeleton in situ.

Partially disarticulated skeleton in situ

There's no way to tell from the photograph exactly what it is we are seeing, but the skull looks "robust" to me.

Here's a photograph of one of the boxes to which I had access:



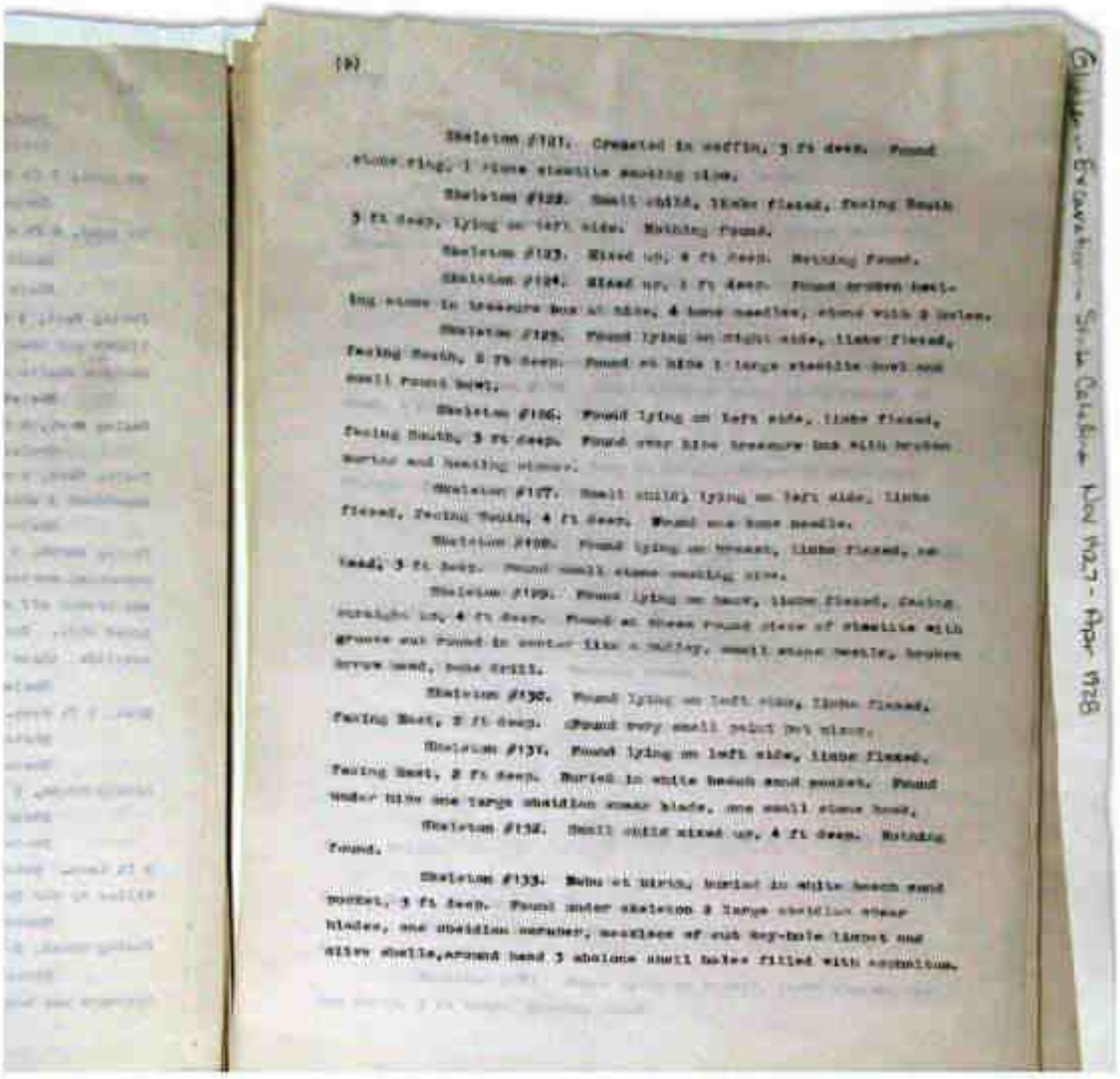
Glidden Archives

I pored through several files and then hit what I would call pay dirt. A picture is worth a thousand words:

Large Skeleton with Ralph Glidden

Finally, a picture with a large skeleton in situ with Ralph Glidden leaning on a shovel! Priceless! There are other objects around Glidden that will be able to help determine the size of the skeleton lying in the forefront of the picture.

With maddeningly brief and sporadic entries, Glidden's journal tells of a large skeleton found on one of the islands that make up the Channel Islands. As you will see, this entry indicates that the skeleton remains were found on the Island of San Miguel in 1919. The photograph showing the large skeleton, with Glidden standing behind it, according to the writing on the back of it, was taken on Catalina Island. The photograph was cataloged in the Catalina folder as I have previously shown.



(9)

Skeleton #121. Crowded in earth, 3 ft deep. Found stone ring, 1 stone steatite sewing stone.

Skeleton #122. Small child, limbs flexed, facing South 3 ft deep, lying on left side. Nothing found.

Skeleton #123. Mixed up, 4 ft deep. Nothing found.

Skeleton #124. Mixed up, 3 ft deep. Found broken bowling stones in treasure box at side, 4 bone needles, stone with 2 holes.

Skeleton #125. Found lying on right side, limbs flexed, facing South, 2 ft deep. Found at head 1 large steatite bowl and small round bowl.

Skeleton #126. Found lying on left side, limbs flexed, facing South, 3 ft deep. Found near side treasure box with broken mortar and bowling stones.

Skeleton #127. Small child, lying on left side, limbs flexed, facing South, 4 ft deep. Found one bone needle.

Skeleton #128. Found lying on breast, limbs flexed, no head, 3 ft deep. Found small stone sewing stone.

Skeleton #129. Found lying on back, limbs flexed, facing straight up, 4 ft deep. Found at knees round piece of steatite with groove cut round in center like a collar, small stone beads, broken arrow head, bone drill.

Skeleton #130. Found lying on left side, limbs flexed, facing East, 2 ft deep. Found very small point for sinew.

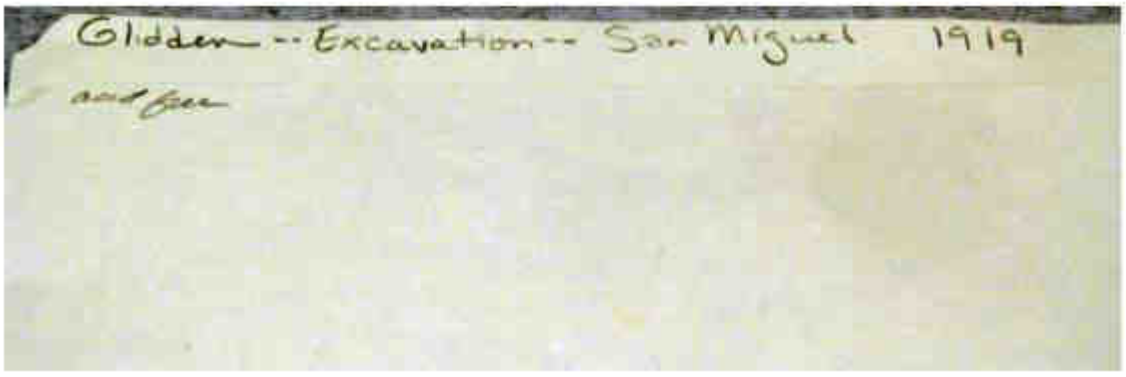
Skeleton #131. Found lying on left side, limbs flexed, facing East, 2 ft deep. Buried in white beach sand pocket. Found under hips one large obsidian scraper blade, one small stone bead.

Skeleton #132. Small child mixed up, 4 ft deep. Nothing found.

Skeleton #133. Body of birth, buried in white beach sand pocket, 3 ft deep. Found under skeleton 2 large obsidian scraper blades, one obsidian scraper, necklace of cut bay-hole limpet and olive shells, around head 3 abalone shell holes filled with asphaltum.

Glidden -- Excavations -- San Miguel Nov 1927 - Apr 1928

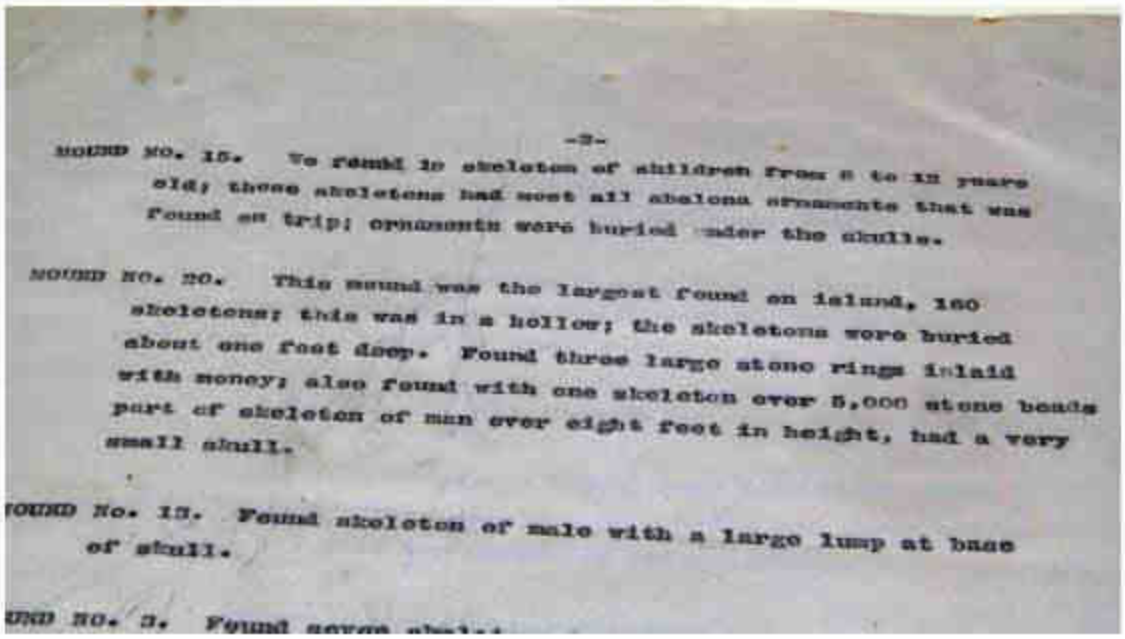
An entry from Glidden's journals



Glidden -- Excavation -- San Miguel 1919

and Gee

The folder where the information came from



-3-

MOUND NO. 15. We found 10 skeleton of children from 6 to 12 years old; these skeletons had most all abalone ornaments that was found on trip; ornaments were buried under the skulls.

MOUND NO. 20. This mound was the largest found on island, 160 skeletons; this was in a hollow; the skeletons were buried about one foot deep. Found three large stone rings inlaid with money; also found with one skeleton over 5,000 stone beads part of skeleton of man over eight feet in height, had a very small skull.

MOUND No. 13. Found skeleton of male with a large lump at base of skull.

MOUND NO. 3. Found seven skull

Entry describing a skeleton over eight feet

When I saw this photograph I was taken aback. And when I returned home I put out a message on my blog (www.lamarzulli.wordpress.com) asking if anyone had the ability to ascertain the height of images from old photographs. The idea for this was given to me by noted author, biblical researcher and the host of *Prophecy Watchers*, Gary Stearman, who suggested that there was software available to manipulate images to discover their heights.

A few hours later the first “hit” landed in my email box. The next day two more came in, followed by one more, for a total of four people who volunteered their services. I emailed the picture to the four volunteers. I was able to establish with certainty the height of Ralph Glidden by calling John Boraggino, who had done considerable research into Glidden’s stature. Boraggino indicated that from people who knew Glidden, as well as other photographs he had seen, he felt assured that Glidden was 5’ 8” tall. This height has been verified by witnesses who are still alive and knew Glidden personally.

I kept the fact that there were four volunteers from each of the men who were working on the Glidden photo, and this set up a quadruple blind study of the photograph. Each of the men believed he was the only one working on it.

There was absolutely no collusion between them and they were not aware of the conclusions each one had reached regarding the height of the skeleton in the photo!

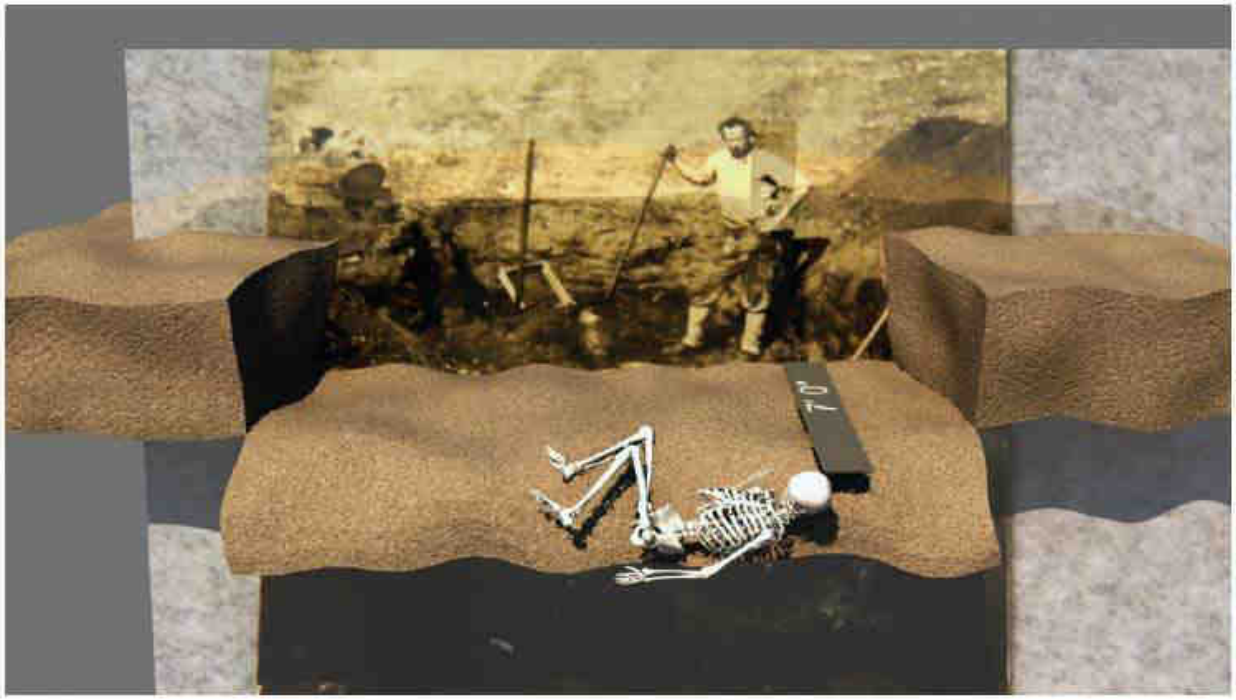
Here is what John Healy, one of the photo analysts, had to say about the Glidden photo:

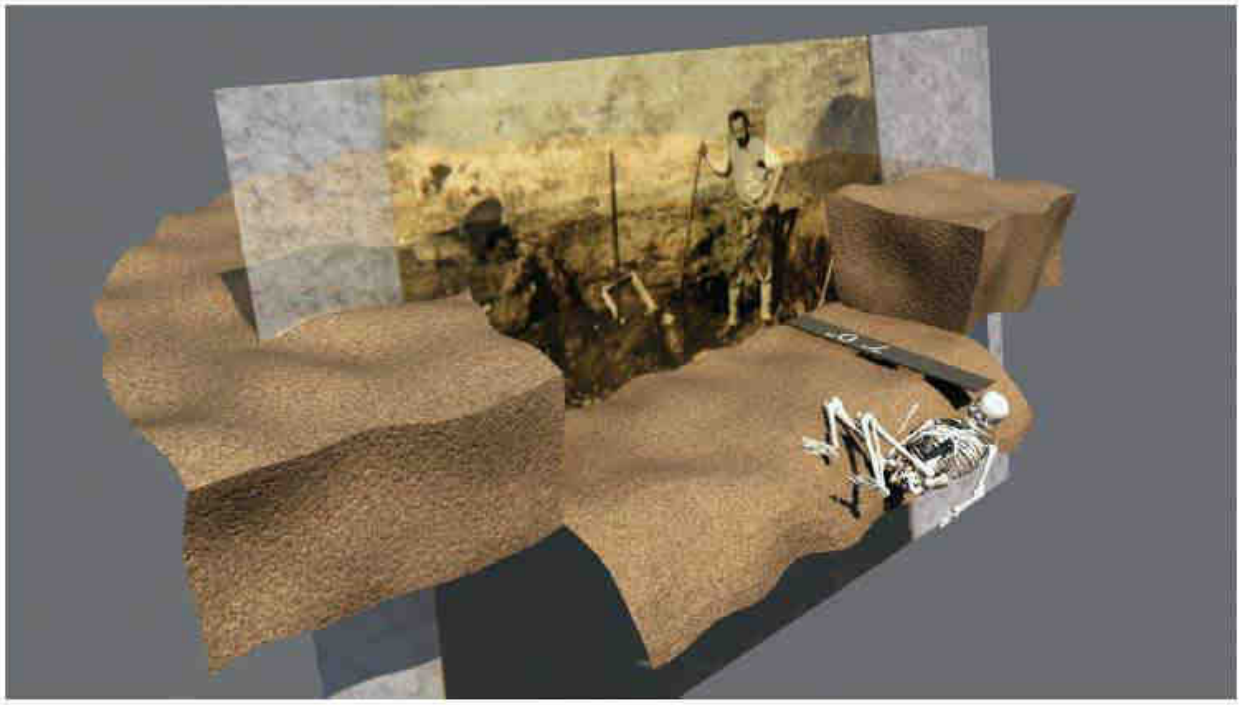
Hi L.A.,
After lining up the photo and recreating what I could in 3D and analyzing the distance between the 2 figures, I have come to the conclusion that the 2 figures are about 7 to 8 feet apart. Then I posed and scaled a 3D skeleton model in the same way as in the photo, and set it about 7.5 feet away from a 5'10" marker.

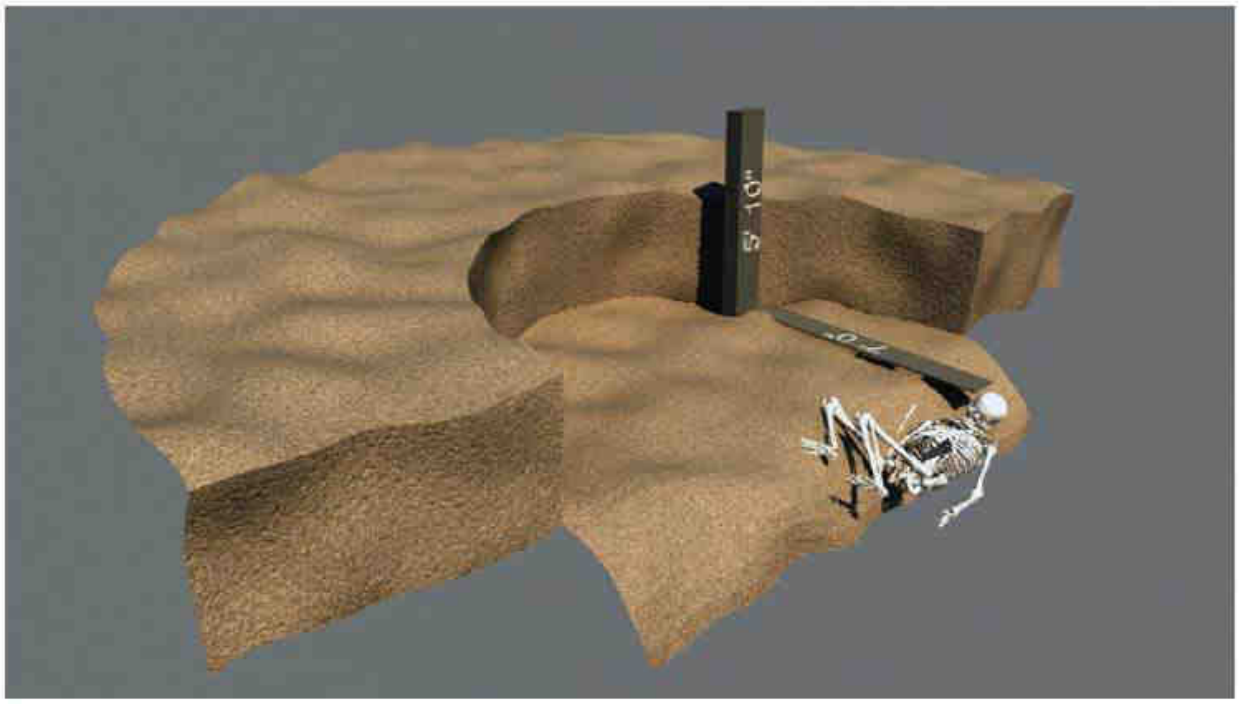
The skeleton in the photograph appears to be between 8' and 8' 3" as best as I can determine it.

Later on in the evening I will provide some additional graphics to support my results using the 3D model. I also set up an animation showing the photo on, the skeleton fades on in position, then the recreated dirt fades on, then the camera swings around to give a different perspective showing the distance between the two. Let me know if you are interested in that as the final video may be larger than 10 megs and difficult to send through email.

Great guess on the 8-footer.
I have enclosed a graphic of 2 skeletons standing next to each other for scale reference, the first being 5'10" and the other at 8'.
I appreciate the opportunity and please don't hesitate to contact me with similar requests. I just love this stuff!
Thank you so much, hope to hear your reaction soon.
Thanks!






5' 10"

7' 0"

Exhibit One!

John Healy put the skeleton at just over eight feet. So here is what the skeletons look like side by side.

The next volunteer was Michael Register. Here is an exchange of emails between us.

Hi L.A.,

I may be responding to your call for a specialist a little late, but I just saw it. I'm a graphic artist, and have been for over 22 years. I can compare the relative sizes of the figures and be very accurate about it. I would also send you a graphic illustration showing the sizes and the "height meter."

If you are still looking for someone let me know.

Blessings,
Michael Register
* * *
Hey LA,
One thing I cannot account for is perspective. There are no landmarks to gauge a focal point.

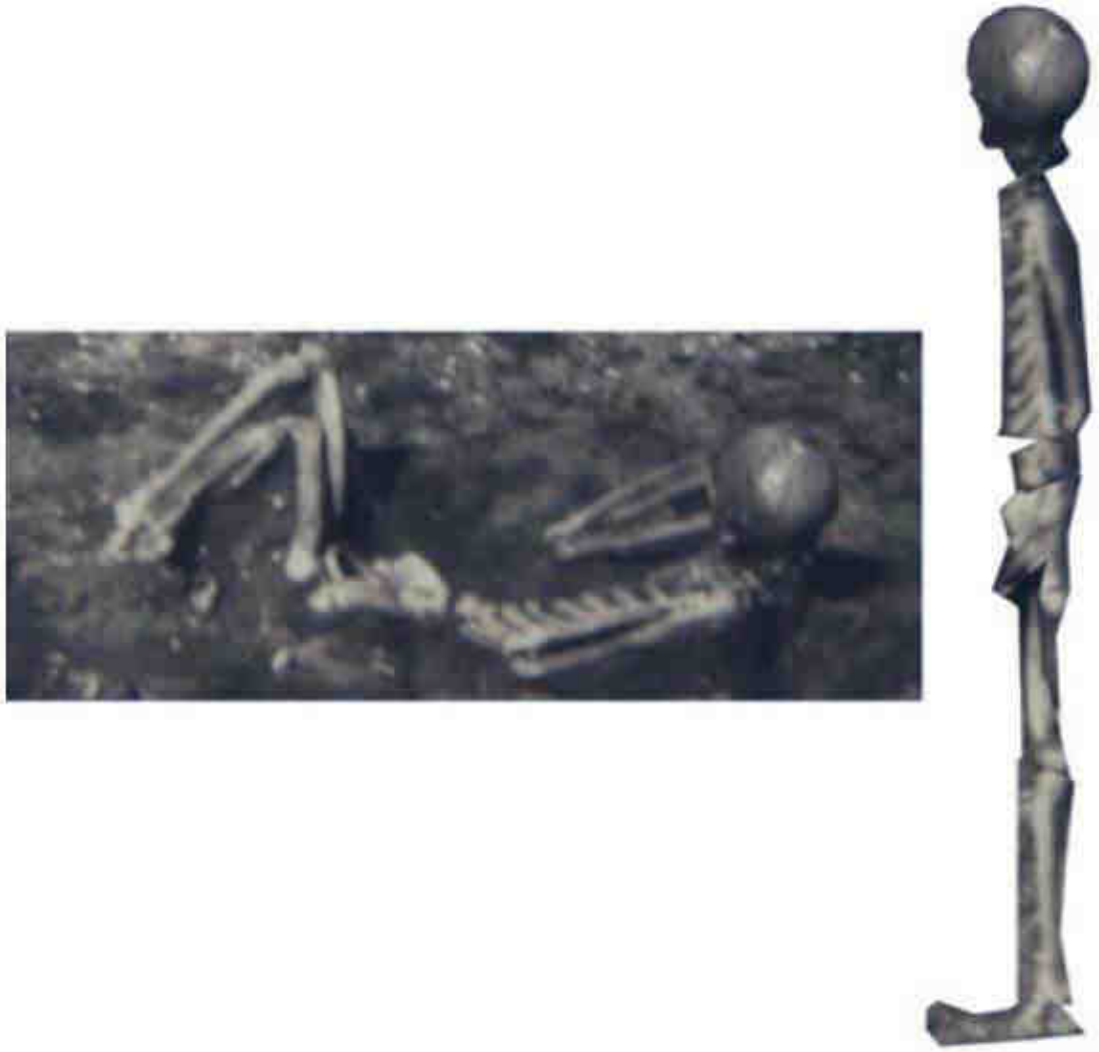
So with that in mind, I've gone through the photo once as a rough draft, just to check my methodology to be sure I could deconstruct both subjects to ensure good measurements. Preliminarily, I've come up with a measure based on the man's height of 5' 8" = 68"; the skeleton is truly enormous at 105.375" = 8.78125' = 8'9".

Accounting for the perspective difference we could say comfortably that he is at least 8.5' tall. ('wish I could account for this). Do you happen to have a scanner that you could scan a high resolution version of this photo (600dpi) so the photo has more detail?

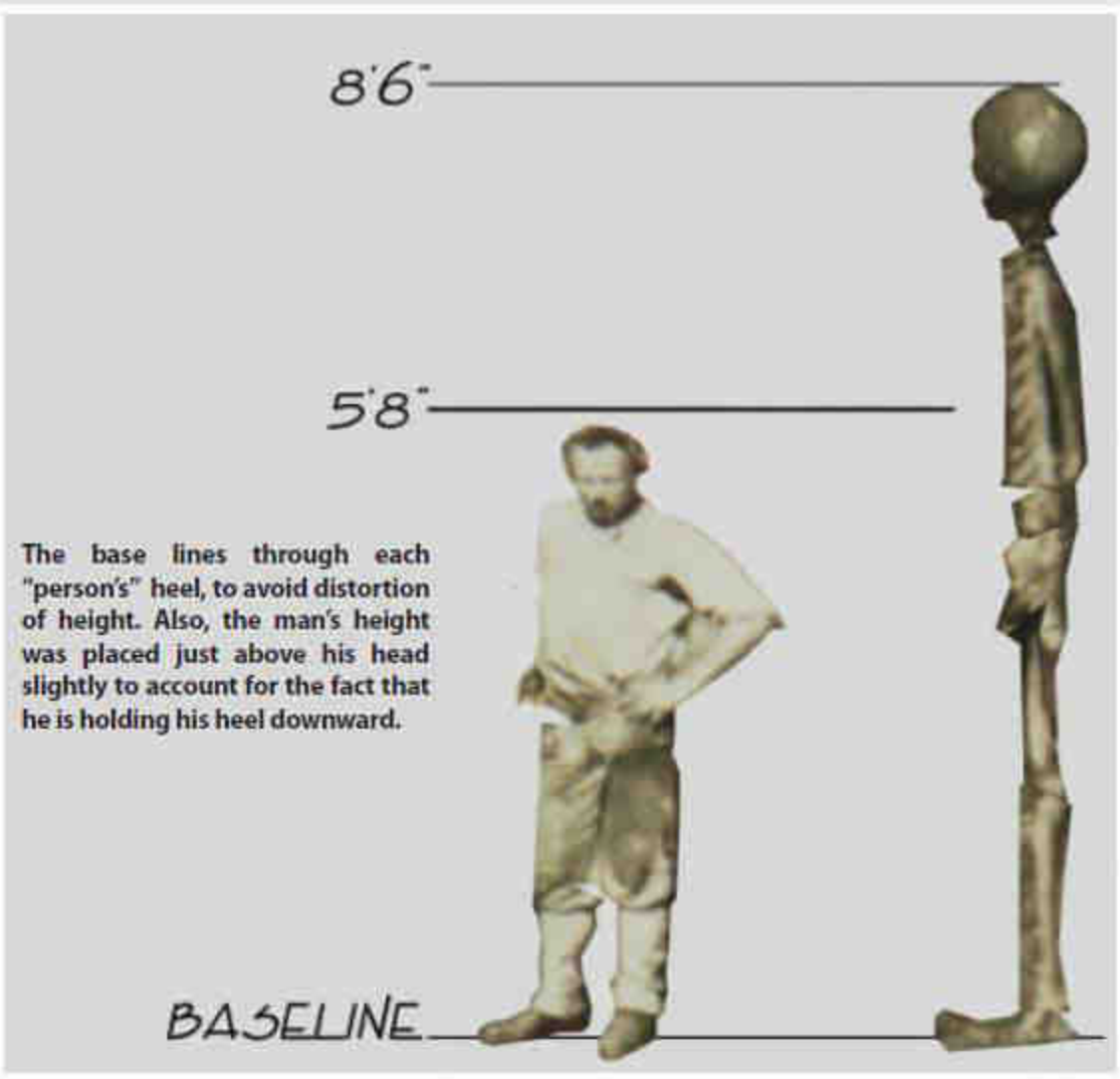
I'll get you a good write up of how I came up with this and graphics you can use.
Blessings!
Michael

Here is the original photo as sent by L.A. Marzulli

Here, the man has been separated from the background, and put into a more upright posture.
Since this man’s height is a known quantity, a comparison can be made to approximate the height of the skeleton.
To straighten the man, the photo was cut apart so as not to distort his proportions. Each part was then rotated to obtain a more vertical posture.
Illustrated by Michael E. Register, author of *Beginnings - The First Book of the Genesis Chronicles*



The same process was then used on the skeleton.
Once separated from the background, it was then straightened and put into a vertical orientation.
As with the man, the skeleton portion of the image was cut apart and each piece rotated so as not to distort the proportions. At this point, the height difference is becoming apparent.


8'6"
5'8"
The base lines through each "person's" heel, to avoid distortion of height. Also, the man's height was placed just above his head slightly to account for the fact that he is holding his heel downward.
BASELINE
The base lines through each “person’s” heel, to avoid distortion of height. Also, the man’s height was placed just above his head slightly to account for the fact that he is holding his heel downward.

The man measures 1,100 pixels tall, and the skeleton measures 1,671 pixels tall.

The man in the photo is 5'8" tall, or 68" tall. So to get the height of the skeleton we use simple ratios:

68/1100 = x/1671

In this equation **x** (the height of the skeleton in inches) is 103.298

So the skeleton is 103.298 inches tall. We divide by 12 (the number of inches in a foot) to get a height of just over 8' 9". I rounded down to 8'6" in the diagram to account for unknown errors.

Frederick Lichbourne also looked at the picture:

Very preliminary run shows the skeleton at 246.3 centimeters. That was run using the shin bone as the base of measurement.

I'm currently rendering a 3D mesh of the femur and the skull which will give a more accurate result although I don't believe it will vary that great considering we now have a static measurement to go off of in the photo.

The mesh will create the scene digitally and will be able to provide the basic angle and distance the camera was from the subjects. This will then be accurate down to about +-3%. Typically, closer objects look larger in photos, however there are a few points to consider which I'll have more info on once the mesh is compete; they are the size of the ribs, the size of the skull, and the shadow cast by the skull.

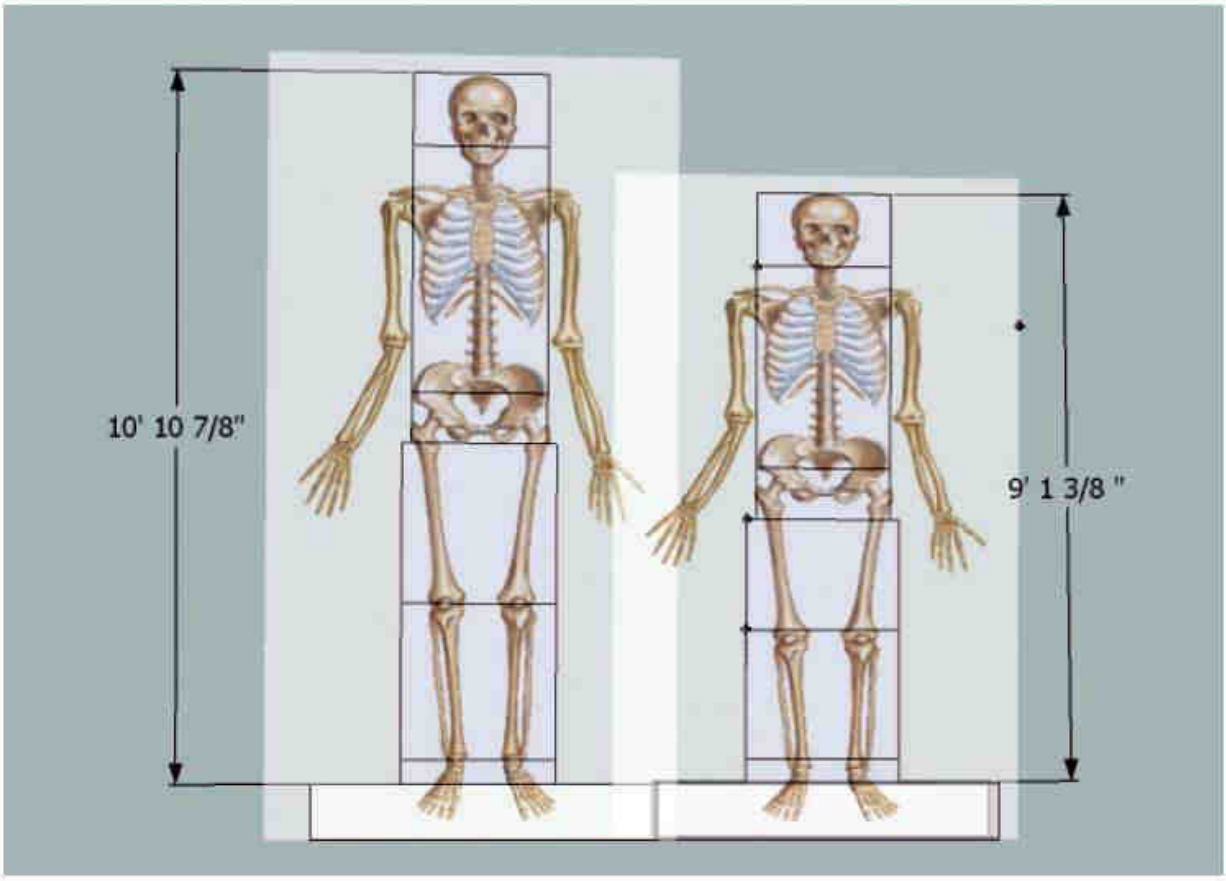
All in all this was a great photo to gather info off of. In addition to the measurement I went ahead and investigated the image for any photo manipulation; I can say with certainty it is an original photo that has not been tampered with. There is no pixel evidence to suggest it's anything but authentic.

Regards,
Frederick Lichbourne
* * *
The last illustrator is James Dixon. Mr. Dixon used a highly complex measuring system to determine the height of the skeleton in the Catalina photo.
LA

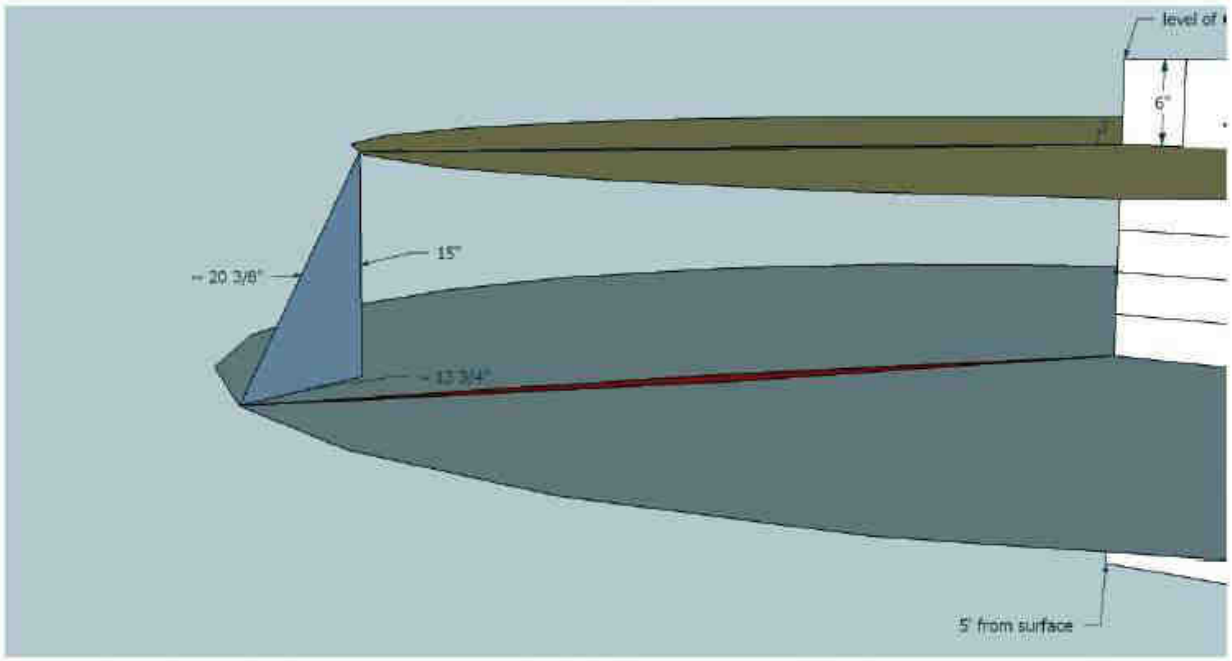
Here are all the jpgs together—I added 4 more in order to demonstrate what happens by changing the presumed depth of any of the levels in the picture. Pictures 16, 17, and 18 show what happens to the lengths of the tibia and femur by manipulating their apparent depths.

• #16 shows the original assumption yielding a 28 5/8" tibia.
• #17 shows what happens when you make the bottom of the tibia only 3" deeper— the tibia would then be 23 7/8".
• Likewise, #18 shows the result of the top of the femur being 3" deeper—the femur would then be 20 3/8" rather than 29 1/2."

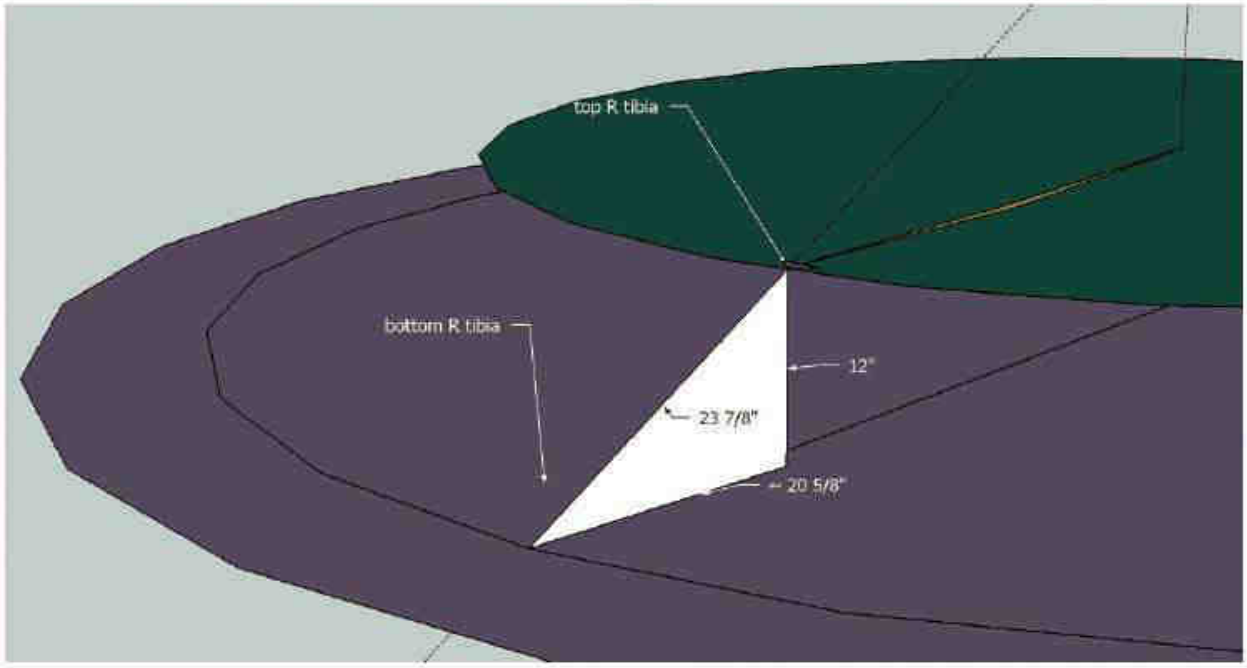
I didn’t show the diagram but raising the depth of the neck end of the spine by 3” resulted in the spine area being 37 3/8” rather than 45 1/2.”



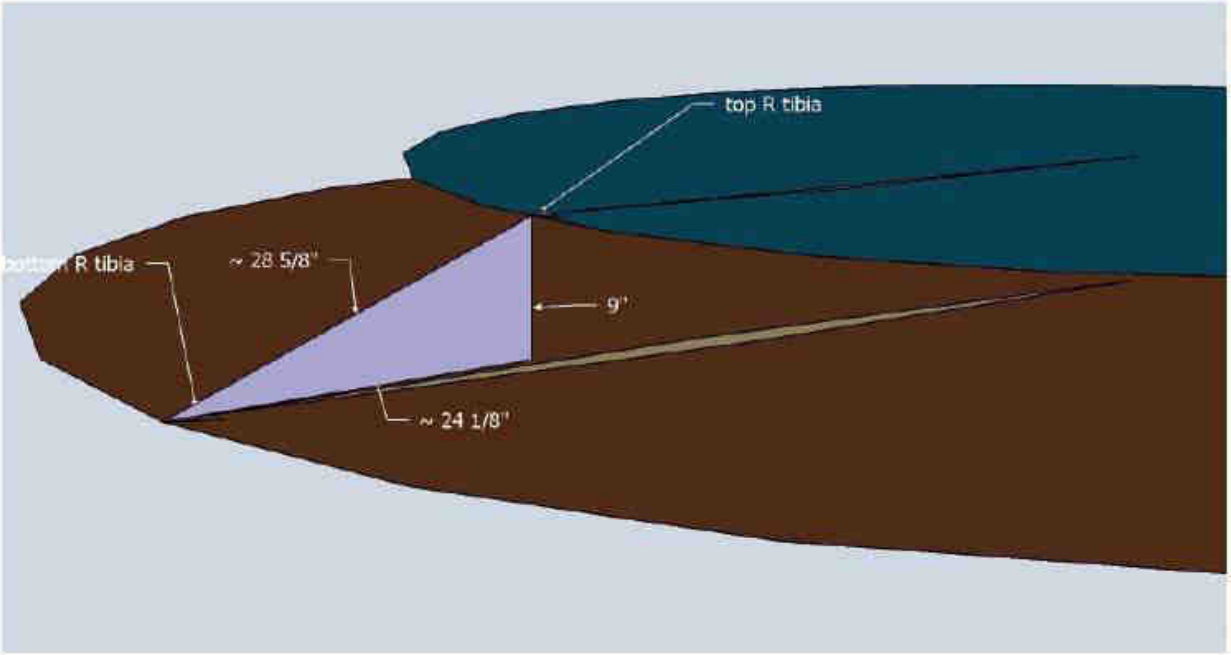
#19 Glidden photo--comparison using original depths vs. making 3 points deeper.jpg



#18 Glidden photo--example 2 of R femur--top 15 inches deeper than bottom.jpg



#17 Glidden photo--example 1 of R tibia--bottom 12 inches deeper than top.jpg



#16- Glidden photo--example 1 of R tibia--bottom 9 inches deeper than top.jpg

#19 shows the relative sizes of the skeleton based on the original assumptions vs. with the shorter tibia, femur, and spine. I didn't bother to change the skull, but the original version at 13½" tall would seem excessive, although it appears reasonable in the illustration. The point of this exercise was twofold: to demonstrate the degree of change caused by relatively small adjustments, and to illustrate that the only reasonable assumptions available would all yield a skeleton of excessive size. It would be difficult to assign reasonable depths to the various levels depicted in the photograph in a manner that would yield a skeleton of less than 7½'.

JD
* * *
Mr. Dixon also emailed as to how the measurements he came up with were achieved:
How the measurements were achieved:

This is a screen shot of the SketchUp interface allowing you to assign and control the
3-dimensional, x-y-z axes to an imported 2-dimensional photograph. (SketchUp is a

3D modeling program for applications such as architectural, interior design, civil and mechanical engineering, film, and video game design). The slightly heavier dashed lines with an "x" at either end are used to manipulate the hypothetical "vanishing point" of the axes in 3 dimensional space. The grid is set at 12" spacing.

The yellow box beside Glidden's left foot assigns that location as the zero-point of all three axes. Since Glidden was reported to be 68" tall, I used his image to provide the scale of the grid and the entire project. SketchUp allows the user to easily measure elements of an image, after initially establishing the relative scale to be imposed on the project.

This is a shot of the same screen reduced in size so that you can see how the 3D grid is controlled. At the top of the yellow line is the red, front-to-back vanishing point. To the bottom right of the same line is the green vanishing point. Any change to any one of the "x" boxes at the ends of the heavier dashed red, green, or yellow lines changes ALL of the points in the entire grid system (sort of like a Rubik's cube.) It must be noted that in the absence of any known parallel lines of significance, the only way a grid like this can be established is by observation of the available information and reasonable assumptions based on general real-world observation. Glidden is obviously standing essentially upright, establishing the crucial blue "z" axis, from which the various relative depths of the objects in the photograph can be, if not ascertained with certainty, at least implied via logic and reason.

After initially experimenting with various methods—which included, among other things, super-imposing grids of cubes of different sizes, and numerous attempts to recreate the scene using 3D terrain mapping techniques—I concluded that a simpler approach with less variables would produce acceptable results much more quickly.

While I was able to create 3D versions of the scene that when viewed from the front resembled the photograph, minute changes yielded wildly differing results as you began to pan around the scene to view it from different angles. Time being of the essence, I finally settled on a different approach.

With a scale based on Glidden's 68" height and a known "z" axis, I began to experiment with extrapolating the relative depths and distances below the

general level of his feet to various elements of the photograph that would come anywhere near making sense to an unbiased observer. I generally experimented using 3" increments.

So, I drew an inferred line on the "z" axis going down from just beside Glidden's left heel and into the "virtual" ground. Then, essentially, if the apparent level of an element of the photo could by observation reasonably be presumed to fall near one of those 3" increments, I drew a series of one or more concentric circles on the "x-y plane" at that level, the centers originating on the "z" axis, directly beneath Glidden's left heel.

Whenever the circumference of one of those circles touched (or intersected with) an element of the photo, SketchUp displayed the radius of the circle at that time. The length of the radius was the presumed, inferred distance of that element from the "z" axis. It must be remembered that any number of random circles could be drawn on the 2D photograph in which some point in the circumference touched an element depicted by that photo. None of them would be relevant, except for those circles whose centers lay on the "z" axis at the (presumed) depth—or level—of the element in the real world.

Therefore, working down that "z" axis line and out to the various elements established a series of points in 3D space. Using SketchUp's "measure" tool yielded the distances between these points, most of which were on different planes.

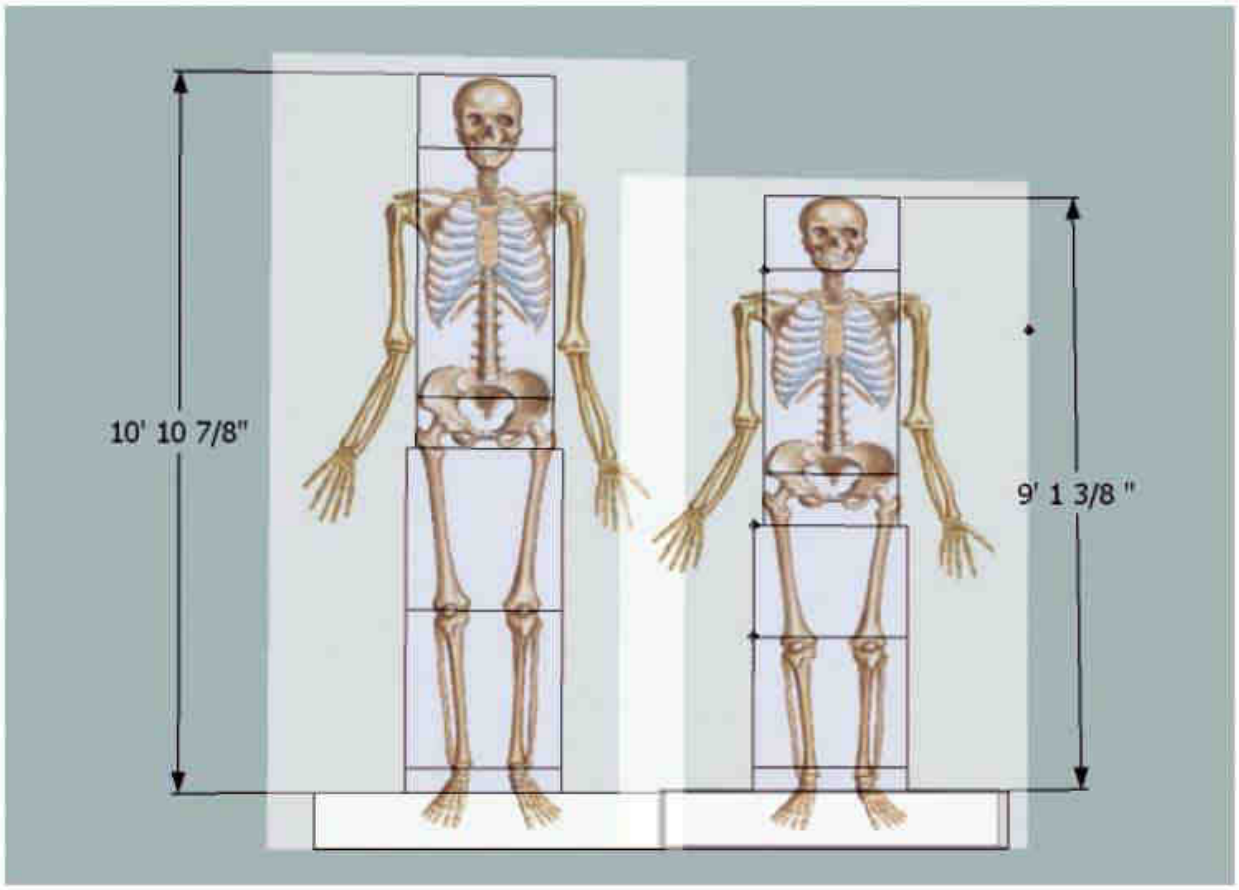
The same "measure" tool could be used to measure the elements of the photo in their 2-dimensional state, but measuring in that way doesn't account for perspective—i.e., the farther from the observer objects are in real life, the smaller or closer together they appear. The apparent distances bear little or no relationship with their real distances.

For example, the right and left leg bones of the skeleton can be presumed to be essentially equal in length in the real world, but in the photo, since they are leaning away from the viewer at different angles, the bones of the left leg appear and would be measured by SketchUp as much smaller than the bones of the right leg, because they would be assumed by SketchUp to occupy the same plane. In reality, the bones all occupy multiple different planes, so the measurements would be grossly inaccurate at best, and totally worthless at

worst.

The following screen shots demonstrate the depth or level assumptions, along with the superimposed circles and the points being measured.
The assumptions indicated seem reasonable, because no evidence or indication of photo manipulation exists. Glidden may have been willing to tell tall tales to promote his work, but the likelihood that this photo was "doctored" in any way is almost impossible. Any form of photographic manipulation available in the era when this photo was taken—pre-1930, and possibly even pre-1920—would be easily discernible today.

Furthermore, being anywhere near close to correct in the presumed depths of the elements in question yields a margin of error acceptable to indicate that the skeleton is by any standard unusually large. That is to say, if you reassess and redetermine the depths at which and distances between which the various levels lay, and reassign different numbers as the lengths—i.e., variables involved—you still end up with a skeleton at the very least within a range of 7½´ and 8½´ tall.



Sketch Up

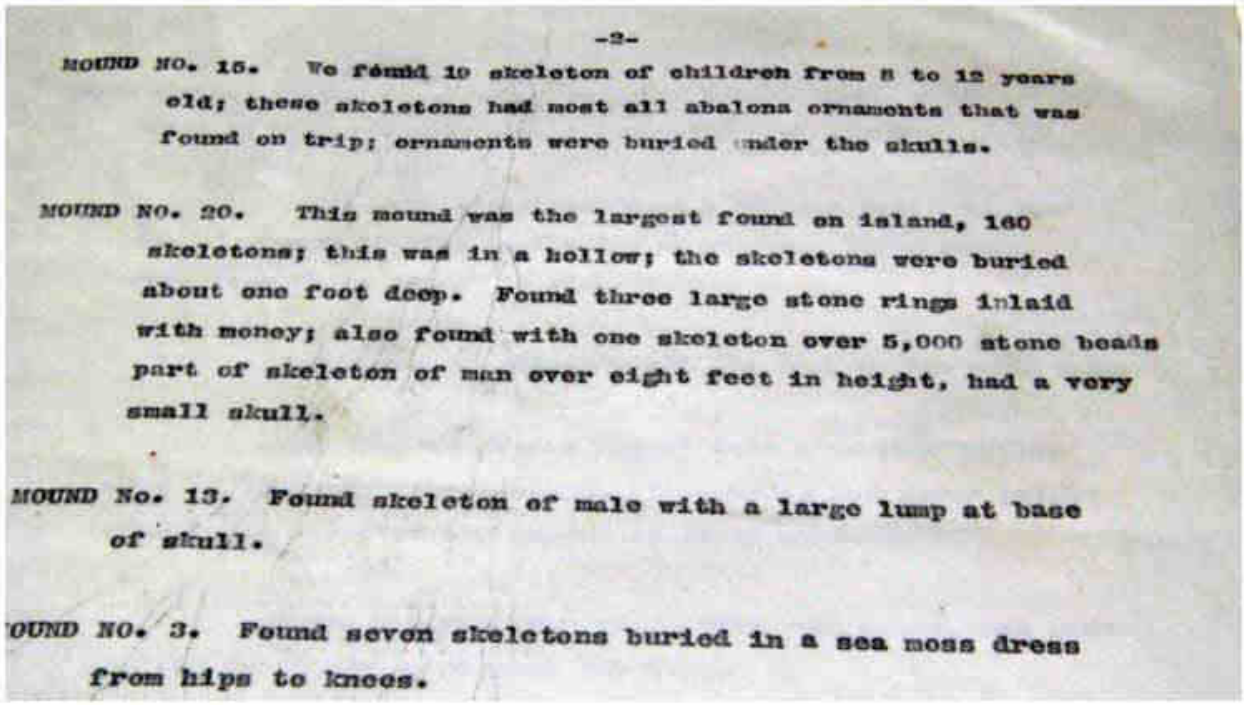
John Healy Mock-Up

In closing this section of the chapter on Catalina, we will most likely never know what happened to the skeleton pictured with Ralph Glidden. Did the Heye Museum take possession of it? Was it sold to a private collector? Did Glidden keep it for himself? Why wouldn't a museum want to show this artifact?

Like the Golden Mummies that were displayed in Lima only a few years ago and are no longer on display, Glidden's skeleton has now vanished from sight, and it makes me wonder why?

What are these people are afraid of? We, the people, are entitled to view, research and examine these artifacts. For far too long an elite group of "trained professionals" have controlled the information that should be accessible to anyone who wants to look at it.

Here is a picture from Ralph Glidden's notebook. It is the original typewritten entry and not a reproduction. I think it's telling because in other entries he cites many skeletons and lists them.



-2-

MOUND NO. 16. We found 10 skeleton of children from 8 to 12 years old; these skeletons had most all abalone ornaments that was found on trip; ornaments were buried under the skulls.

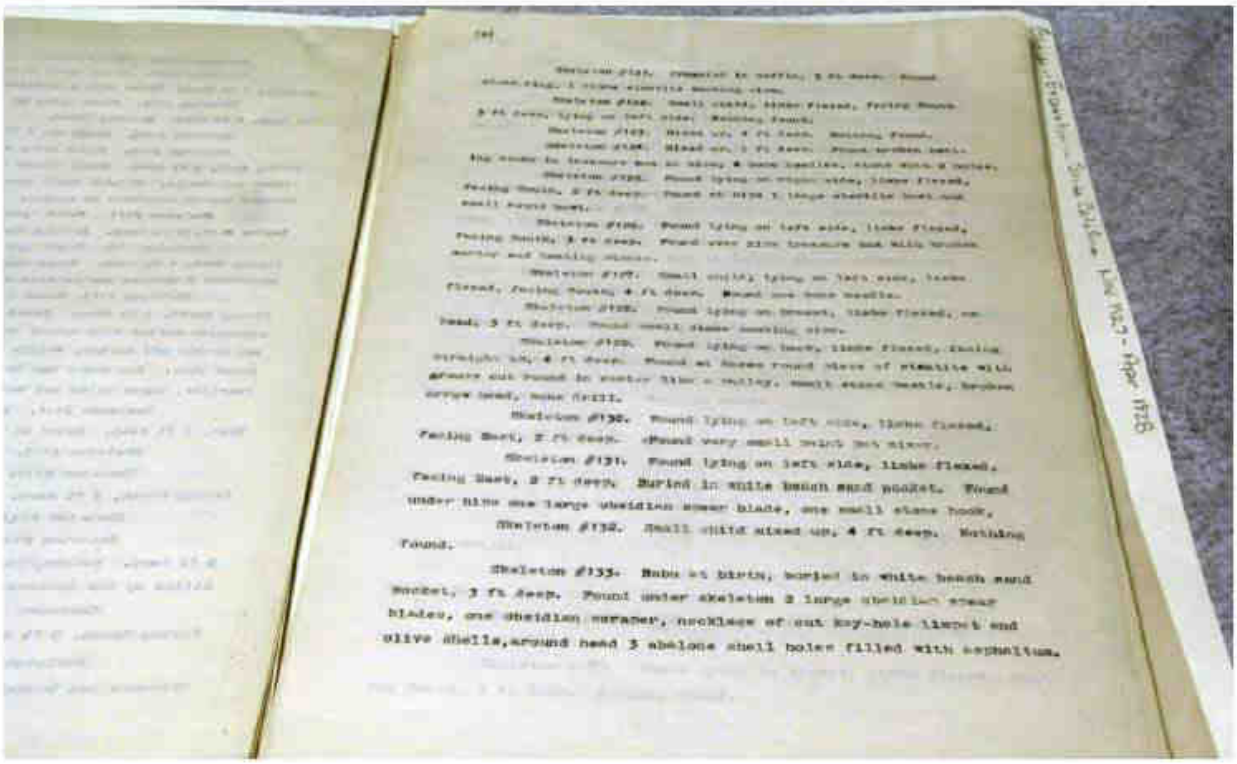
MOUND NO. 20. This mound was the largest found on island, 160 skeletons; this was in a hollow; the skeletons were buried about one foot deep. Found three large stone rings inlaid with money; also found with one skeleton over 5,000 stone beads part of skeleton of man over eight feet in height, had a very small skull.

MOUND No. 13. Found skeleton of male with a large lump at base of skull.

OUND NO. 3. Found seven skeletons buried in a sea moss dress from hips to knees.

Eight Footer Entry!

Notice this next picture showing some of Glidden's entries. You will notice his entries are short and without too much detail. His journal, which I handled, contains page after page and line after line, of these typewritten entries. If the entry where Glidden exclaims that the skeleton more than eight feet is a hoax, why didn't Glidden elaborate on it? The entry receives no special attention and unless one is looking for such an entry—like this author was—it would be easily overlooked in the ongoing cataloging of skeletons and artifacts.



Skeleton #131. Found lying on left side, limbs flexed, facing East, 2 ft deep. Buried in white beach sand basket. Found under him one large obsidian scraper blade, one small stone hook.

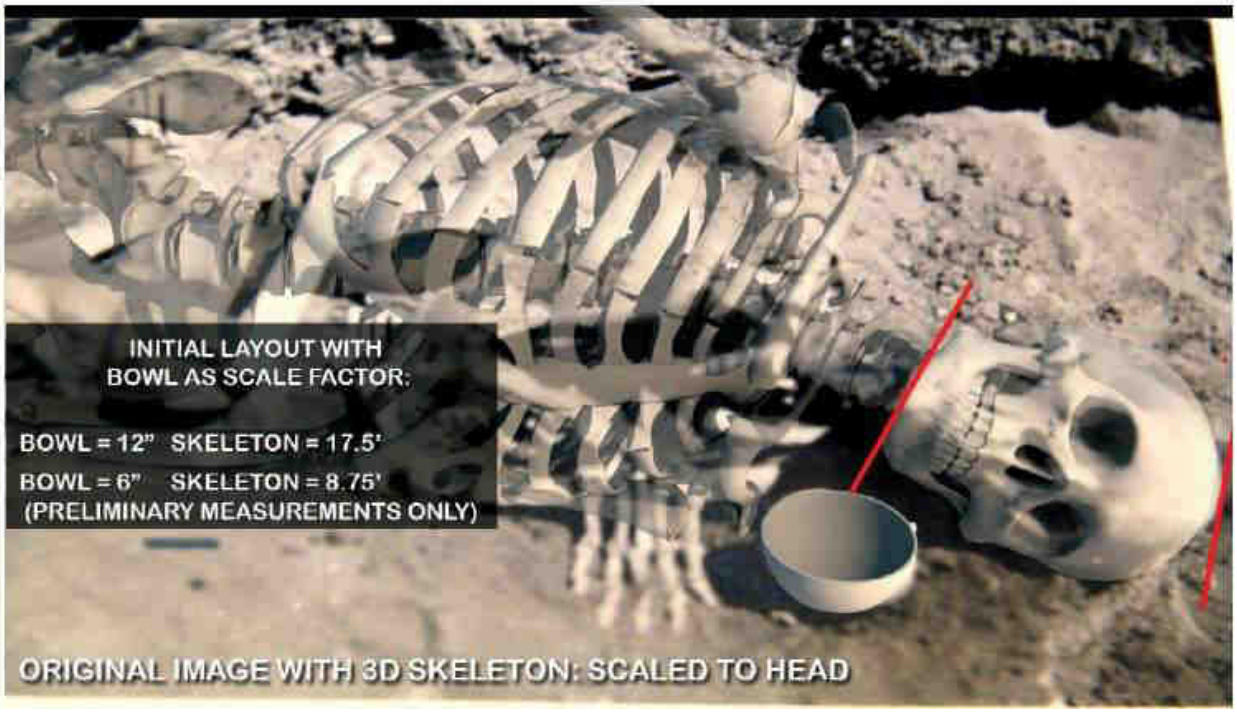
Skeleton #132. Small child mixed up, 4 ft deep. Nothing found.

Skeleton #133. Baby at birth, buried in white beach sand basket, 3 ft deep. Found under skeleton 2 large obsidian scraper blades, one obsidian scraper, necklace of cut key-hole limpet and olive shells, around head 3 abalone shell holes filled with asphaltum.

From Glidden's Journal

There were other "treasures" in the Glidden material and I'll talk about them now. Here is a picture of a skeleton found by Glidden. As usual, there is nothing to help us with how big or small the remains are. But what I find curious about this picture is the fact that it appears this skeleton has six digits on both hands!

Six Fingers!


INITIAL LAYOUT WITH
BOWL AS SCALE FACTOR:
BOWL = 12" SKELETON = 17.5'
BOWL = 6" SKELETON = 8.75'
(PRELIMINARY MEASUREMENTS ONLY)
ORIGINAL IMAGE WITH 3D SKELETON: SCALED TO HEAD

Initial Layout with Bowl as Scale Factor:
Bowl = 12" Skeleton = 17.5'
Bowl = 6" Skeleton = 8.75'
(Preliminary Measurements Only)

Scale of skeleton based on bowl size

You will also notice there is a small bowl by the head.

The reason I find the six-fingered hands interesting is that this points to the legends of tall, redhaired, six-fingered giants in the Americas that Native Americans have told us existed when they arrived.

There is also an apocryphal story that goes something like this:

In our movies we see Native Americans lift up their hand with their palm facing away from them and then they say, “How.” This has been depicted in many films but is it based on a real story.

Chuck Missler and others have discovered from Native American sources the real reason for doing this.

Missler states, “Native Americans were terrified of the six-fingered people! The idea of greeting people with the hand was to see if there was a sixth digit!”

I realize that polydactyly is a medical abnormality, but it also seems to be one of the markings of the Nephilim as we read in the Bible in 2nd Samuel 21:20.

And there was again war at Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimei, David’s brother, slew him. These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of

his servants.

There is another entry and it is found here in 1 Chronicles 20:3.

And it came to pass after this, that there arose war at Gezer with the Philistines: then Sibbecai the Hushathite slew Sippai, of the sons of the giant; and they were subdued. And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was again war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was born unto the giant. And when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

So we have in the Biblical narrative a link between the giants who were in the Levant, whom I believe were Nephilim, and the genetic anomaly of six fingers and six toes.

What I find interesting is thousands of miles away on Catalina we find the remains of an eightfoot, six-inch tall skeleton and then in the same island chain a skeleton with two six-fingered hands. While this is certainly not conclusive, it does at least point to the paradigm that there may have been another race living here in the Americas.

Perhaps these were the descendants of the Nephilim that fled the Levant during the conquest of Canaan some 3,500 years ago or during the transition from the Neolithic to the Bronze Age.
The last photograph I will present to you is one that I presented in the beginning part of this chapter.

Mother and Child in Grave

I will present another photo that was in *On the Trail of the Nephilim, Volume One*, taken in a museum in Huaytara, Peru.

Huaytara

Now let’s take the photo taken in Catalina and blow up the section with the small child skeleton at the lower portion.

I find it interesting that both skulls are cone-shaped. Is this the result of disease or cradle headboarding, or is it genetic? Unfortunately we will never know as the skeleton in the picture taken from the Glidden collection has long since disappeared. The question I have is why? Surely both skulls in the picture are anomalous. Take a good look at the close up of the adult skull in the same picture.

Blow-Up of Skull

Graphics by Marcia Moore

We can certainly see that the skull is very large and not what I would call a typical human skull. However, all we have are the photos as the remains have vanished. DNA testing would verify one way or the other what or who these people were and where they came from.

In Conclusion

I believe Ralph Glidden did in fact find anomalous skeletons that did not jibe with what we would consider typical Native Americans. I think the evidence speaks for itself and while inconclusive, does at least shore up the *Los Angeles Times* claim of nine-footers being found on the island. In my opinion, there is an outside agency that is influencing the gene pool, both in North, Central and South America, and these may be the remnants of the Nephilim tribes that fled the Levant during the conquest.

7: John Boraggina, Curator of the Catalina Island Museum

I was appointed curator of the Catalina Island Museum in the fall of 2011. I faced a myriad of obstacles related to the organization and record keeping associated with the world's largest Gabrielino/Tongva repository of Native American cultural artifacts. A large portion of this collection, which consists of over 115,000 artifacts, had been purchased by the Catalina Island Museum in 1963. The collection was procured from one of the world's most prolific American Indian artifact collectors: a selfproclaimed archaeologist named Ralph Glidden. One of my first meetings as the official curator of the museum took place in early November of 2011. I met with Dr. Wendy Teeter, the curator of archaeology at UCLA's Fowler Museum. Over the previous decade, Dr. Teeter and her team of scientists had analyzed the human remains of the Glidden archive. These remains are still housed at the Fowler Museum and are being studied in an effort to culturally identify each set of remains. At the time we met, the vast majority of southern California archeologists firmly believed that Ralph Glidden had kept no research or documentation related to the thousands of human remains and cultural artifacts he had uncovered. However, Dr. Teeter heard many unsubstantiated claims of a cache of materials that existed deep in the Catalina Museum's archives. This cache, if found, could potentially connect the objects and remains Glidden collected with the actual locations where they were originally found. Following this meeting I began devoting a segment of every week to finding the lost records that would prove or disprove this theory. It was not until March of 2012, while searching for a WWII newsreel, that I stumbled upon a number of unlabeled, dusty boxes. Upon opening the first box, I instantly realized I had rediscovered the missing link in the ancient Native American history of Santa Catalina and its neighboring islands. The sheer scale of this discovery was immense. Upon inspecting the materials, I was astounded to find numerous journals, personal letters, albums, newspaper articles, field notes, and, most significantly, hundreds of photographs that Glidden had compiled during his years of his research on the island. One

scholar from UCLA looked at all the documents and speculated that it represented 20 years of research. This monumental discovery was so important that it made the front page of the *Los Angeles Times*, in April of 2012.

The information garnered from this discovery has been nothing short of remarkable. The research and information that I culled from this archive became the basis of a groundbreaking exhibition and film about the life and work of Ralph Glidden. Although he never graduated from high school and was a carpenter by trade, he became known as "Professor Glidden," and later, "The famous archaeologist, Dr. Ralph Glidden" in media outlets such as *The New York Times* and the *Boston Globe*. Despite the fact that he had taken hundreds of photos and written nearly a thousand pages of field notes, his work was haphazard and rudimentary. He compiled a scrapbook containing nearly every newspaper article that had ever been written about him. It would appear from all research that Glidden had a propensity for creating elaborate and misleading tales about the Tongva Tribe that thrived on Catalina Island for thousands of years. The archive reveals that Glidden was at best an unprofessional and reckless researcher, and at his worst, a shameless self-promoter and apathetic grave robber. He spun fantastic tales from that of a "lost race of white Indians" who lived on Catalina Island for 3,000 years, to stories that the actions of the tribes on the Channel Islands were the most gruesome the world had ever seen. Glidden asserted that the natives of Catalina Island were of Mongolian stock. To support his tales Glidden went as far as to purchase cultural objects from other Native American tribes: even securing Asian artifacts and passing these off as being from Catalina Island. Glidden's most widely publicized story revolved around a few sets of human remains that he identified as "giants" standing between seven-and-a-half feet tall, to eight feet in height. Today, there are no human remains in the Glidden archive that illustrate or prove that any of the ancient islanders were this large. However, a number of questions remain because of the lack of physical evidence Mr. Glidden took the time to procure during his years of "research." A few people, including the author of this book, have questions still today. Some of these questions stem from the fact that a large number of human remains were deemed too badly damaged, and were interred at sea after Glidden's "museum" was dismantled by archaeologists from UCLA in 1968. Scrutinizing the photography portion of the archive exposed this "museum,"

and one of the darkest and most disturbing chapters in the island's history. In 1924 Glidden opened up Catalina Island's first "museum." It was more in the line of a PT Barnum side-show than an actual museum. Islanders used words such as "creepy," "gruesome," and "nightmare" to describe this house of horrors. It was clear from the beginning that he was not attempting to appeal to an academic audience, but rather attempting to pique the interest of island tourists with an experience Glidden described as, "Unlike anything else anywhere in this country." The photographs related to his museum illustrate a complete lack of respect for the sanctity of Native American human remains and culture. Skulls lined shelves that were bracketed with femurs. The arches of the interior of the building had pelvic and clavicle bones nailed directly to the walls. He used smaller bones to create macabre geometric patterns throughout. This unsettling building was never very popular with locals or tourists. By late 1928, Glidden began attempting to sell his entire collection to nearly every university in the state of California. He began professing that he alone possessed the "secret history of Catalina Island," and he would not reveal this information until he was paid in full for his collection. Over the following 30 years Glidden witnessed his life's work transform from science into grave robbing. Ralph Glidden died in 1968, penniless and with reputation in shambles.

Mr. Mazulli gained access to the Glidden archive through the Catalina Museum's executive director. We spent two days searching through the archive looking for any information that might be useful to his research. L.A. found two photographs that he believed were very revealing. I am not an archaeologist nor an expert in any way on human anatomy. I am a historian. However, the one photo of a man appearing to have six digits is very interesting. Mr. Marzulli asked me at the time to identify the artifact or bowl that was present in the foreground of the photograph. I have not been able to actually locate this exact bowl. However, from my extensive experience working in the archive, I believe that the bowl is about five or six inches in diameter. One thing that I found interesting was that multiple photos on the pages of this scrapbook were missing from the time I discovered them. It appears from the scrapbooks that photos were once attached in locations throughout. However, since the time of my discovery, I have never been able to locate these additional photographs.

8: Bernhard Zipfel on the Berg Aukas Femur

L.A.: Let me ask you something regarding the femur: Can I get pictures of this, or do you have anything you can show me?

B.Z. : Absolutely, in fact, I'm here at the Evolutionary Studies Institute at the University of Witwatersrand (Johannesburg, South Africa). Historically, the hominid fossil material is stored at the medical school, which is four kilometers away. I went across this morning and I was going to bring the cast of the femur with me, and someone else had borrowed it, so I've actually brought the original with me to show you.

L.A.: That's incredible. Where was the fossil found? I'm not a scientist, so could you explain in layman's terms?

B.Z. : Well, firstly, I am a scientist, but I don't know much about this particular specimen because it's not something I've been involved in. Also, it comes from Berg Aukas in Namibia, which is about 20 miles to the east of Grootfontein in the northern part of Namibia, from the Berg Aukas formation. Two main papers have been published. The first one by Grine, et al., was a basic description; then subsequently, Erik Trinkaus published a paper on it. I presume you have those papers?
L.A.: No

B.Z. : I will forward those to you. The first one was written by Grine, Jungers, Tobias, and Pearson in 1995. The second one was by Erik Trinkaus and Christopher Ruff. The first one was "*Fossil Homo Femur from Berg Aukas, Northern Namibia*" and then "*The Anomalous Archaic Homo Femur from Berg Aukas, Namibia: A Biomechanical Assessment*."

L.A. : Yes, that sounds very familiar. So, it (the femur) was found in a mine. Were there any skeletal remains found with it? I'm assuming there weren't. Otherwise, someone would have collected them.

B.Z. : There were some rumors. There was a tooth that may have been associated with it. That disappeared somewhere along the line. And other than that, there is nothing. It was called anomalous femur by Trinkaus, subsequently there has been some research that was supposed to be done by Christopher Walker and I think Steven Churchill from Duke University, where they used very large samples of modern humans to compare. Originally, Grine found the size of this thing outside the range of modern humans; Walker and Churchill seem to have found that with these larger human samples it actually falls within the range of the upper limit.

I mean the thing is massive. But apparently, even in our collections, we've got some humans that come very, very close to this size. So, most of the morphological features are found to be within modern human range. There are a few things about it that in paleontology we see as falling within archaic Homo. Certainly not early Homo or the *australopithecines* or *paranthropines*, all of those early hominids fall way outside this range. One of the main things I would immediately note is the very short femoral neck, which is a human feature. In the *australopiths* we have a much more slender, longer neck, and it's flattened in this direction. It's the typical early *australopithecines* feature.

You can take a cat and it will look very close to this. So we have to look at some very subtle morphological features, not to make mistakes on the diagnostics. The other thing that we do not see in modern humans is a very thick cortex: a massively thick cortex.

B.Z. : I will take some nice photographs of it for you. So we have part of the greater trochanters broken off here. (The greater trochanter of the femur is a large, irregular, quadrilateral eminence and a part of the skeletal system). It's actually quite solid and you can see that there is virtually no bone. It's been replaced by rock so it's all fossil. The dating, as far as I can remember was uranium lead and it came to around 260,000 years old. That is beyond the range of modern *Homo sapiens*. It falls into the archaic Homo range, which we don't know much about.

It's a period in time between early Homo, your more recent Homo, and modern *Homo sapiens*, but we really don't have very much on that.
L.A.: How deep was the fossil actually found?
B.Z.: I have no idea. There was no formal excavation.
L.A.: They found it by accident. That begs the question: how does this large disarticulated femur find its way so deep within the earth? Don't you find that somewhat perplexing?

B.Z. : Well, I don't think that this was terribly deep within the earth. I know nothing about Namibian geology but certainly within our South African context, we are finding all of our hominid fossils within dolomitic cave formations. So these are dolomites that have evidence of the first forms of life on Earth, e.g. blue green algae, somewhere within the region of 2.2 billion years ago. These dolomitic caves (a kind of limestone) are areas into which a lot of material was washed. A jumble of animals no doubt would have died and been washed into these caves and would have been preserved there. It's a one in a million chance that this sort of preservation takes place. So you have bones within this context that are usually demineralized, and we have seen a variety of different forms of demineralization taking place. We have just found a new discovery that looks almost like a modern burial site. But the kinds of creatures we are finding there are extinct creatures that do not exist anymore. And we are seeing hominids with some very strange mixtures of morphologies, both ape and derived morphological features, suggesting

substantial arboreality and habitual bipedalism. That is something we are very careful with when we study the morphologies because we have to look very carefully at extinct apes, which are the only other analogs we have; what happens in modern humans, and then trying to figure out why and if these creatures were arboreal vs. bipedal.

L.A.: Is there any possibility that the femur could have come from an extinct ape?

B.Z. : Highly unlikely. Martin Pickfort found a Miocene ape within that vicinity. But that is considerably older than this specimen. So you are looking at six or seven million years ago, or somewhere in that region. This is around 260,000 years old. Martin Pickfort found some mandible material that is considerably older. We have no record of ancient or even recent ape fossils in South Africa. We have loads and loads of monkeys; you find a lot of extinct papionins. You see a lot of monkey species similar to modern baboons and monkeys. Currently we only have two. We have your classic chacma baboon and the vervet monkey. They are all gone but we have extensive fossil records of those. We have literally hundreds of these monkeys. Contemporaneous with these monkeys between 1.5 and 2.2 million years ago, we have hominids among them. And that of course is where the controversial side comes in. What defines a hominid? We are looking at things like reduced prognathism (a snout) and lack of diastema (the gap between the canine and incisors). We are looking particularly at bipedal features, which are my area of work, primarily feet and ankles, because that is something uniquely human. But we are coming across some fossil foot bones that are very odd, and that have some very unexpected mixtures of morphologies. With *Australopithecus sediba*, one of our recent finds in 2010, we found an ankle bone that seems quite human. However, articulated with the talus is a calcaneus bone that arguably looks like something from a Miocene ape. It has a number of primitive features. There is no doubt that both bones come from the same animal as they were discovered in articulation. In fact will you indulge me if I show you a cast of it?

L.A.: Please. I would be honored.

B.Z. : The way we found it was like that. This is what the fossil looked like: we have a piece of tibia here, we've got an ankle bone, a talus, and we've got

a heel bone over here. And we have decided not to mechanically try and separate them because we would destroy it. So we work from micro CT scans. We CT scanned it so we had the virtual images, and then we did 3D print outs of them. We ended up with a distal tibia, a piece of distal leg bone, a heel bone and a talus, which is the first time we have actually had all of these intact from the same individual. So it works something like that. And we see very much human features in the distal tibia; we see an articulus surface that is perpendicular to the shaft of the bone. We have really good data that places the knee just over the ankle and that's the central part of walking upright. So as far as we're concerned, the data we have tells us that it walked upright, at least some of the time. But we have a very thick malleolus here inside of the ankle bone that suggests a lot of strain with inverted movement of the ankle, probably associated with some kind of climbing. We can't be sure, but it's different from both living chimpanzees and humans.

L.A.: So you don't know.

B.Z. : We've got a talus and the ankle bone, which is remarkably human. A lot of our other hominids, the *Australopithecus africanus*, the earlier ones such as *Australopithecus afarensis*, certainly the *paranthropines*, have a more primitive talus than this. This looks very human like. It's got a torsion of the head of the talus that is a little towards the ape side, outside the range of modern humans, which suggests much more mobility of the foot than what humans have got. Closer to what apes have. Then the heel bone is the weirdest part. It's got a large insertion for the Achilles tendon, which is a human feature.

L.A.: Hold it up a little.

B.Z. : It's very much a human feature: this flat area here suggests a large incursion for the Achilles tendon. In the apes it's a very small insertion. But what we do see is the lateral part of the process. This little bump and that little bump are in inverted positions. Most humans have a heel bone that is perpendicular over there. I will show you a human one.

L.A.: Bernard, that is much smaller than a human one, correct?

B.Z. : Yes, much smaller. And that's quite a small human compared to the australopiths. But we see a much more gracile (slender) heel bone that is more ape-like. This feature here is much more apelike, suggesting an inverted heel. That results from a lot of flat-footed walking. But we do see an angle over there that statistically suggests medial longitudinal arch formation. We've got a fifth metatarsal from this specimen as well, which is also suggesting a very stable and more rigid lateral half, the outside half of the foot. So not like an ape at all. So we see this very odd mixture of morphologies that are quite confusing. What it does tell us is that when we're finding isolated specimens we need to be very careful how we interpret them because when we find one little toe bone we can't presume that the toe bone is ape-like or human-like, and that the rest of the skeleton is going to look that way. We see these odd mixtures. So, most of our collections are very fragmented. So we need to be very cautious. We've also seen a suggestion of multiple species living at the same time, which of course makes determining

ancestry so much more difficult.

L.A. : Let me ask you this: knowing how the DNA works and how these are obviously some sort of genetic mutations, or perhaps not; maybe they are a line of species that became extinct. But with the whole idea of DNA in mind, do you think there is some sort of genetic manipulation or genetic mutation happening? We see these traces or traits happening and then they just die out. What do you think is happening with that?

B.Z. : We don't know. What we are seeing, and I'm not a taxonomist—I try to stay away from taxonomy (the science of classification) because it's just a minefield. But looking at cladistic analysis (a classification of organisms based on the branchings of descendant lineages from a common ancestor) vs. looking at morphology (a branch of biology dealing with the study of the form and structure of organisms and their specific structural features); looking at genetics in these older things is just not possible at present. We are trying; the techniques are getting better, and there may be a possibility that we could push back DNA to 1.2 million years or something like that. Scientists are working on it. We've managed to go back around 65,000 years. So as it stands we are stuck with only looking at morphology in the fossils. The fact that something is shaped in a particular way and has a particular function; just because we find species with similar features; we can't say they are necessarily ancestral. But what we are seeing is certain traits appearing, and then at a different time period we are seeing that other creatures lose certain traits and gain others. The only explanation we have at this point and time is natural selection. We are finding these pressures from environments. Keep in mind that we are also studying all of the animals that live together with these human ancestors, and we are looking at the geology and at the environment, and we are looking at the changes that take place in the vegetation. We are seeing connections in between all of these things, suggesting that extinctions are related to aridification. For example, we know that Paranthroposrobustus went extinct and is not in our lineage. We have no evidence whatsoever that it evolved into anything else. They went extinct. As far as *Australopithecus africanus* goes, that is a species that we are reviewing at the moment, in terms of *Australopithecus africanus*, because we think we may have two or three species that were very similar creatures that were living at the same time. They couldn't have all been ancestral to humans. So

that's where we are all stuck. It's actually come to a point that, as much as we are getting more material, we seem to know less now than we did five years ago. The old evolutionary model of *Australopithecus afarensis* from east Africa, evolving to *Australopithecus africanus*, then on to early Homo such as *Homo habilis*, *Homo ergaster*, *Homo erectus* and so on and eventually to archaic *Homo sapiens*; we think goes through to modern *Homo sapiens*. That has become more blurry.

L.A. : Let me ask you something. You don't have to answer this if you don't want to, but we look at what's going on in modernity today. We know that in labs scientists are manipulating the human genome. They can insert, let's say, the genes of a pig into a human being, which in the classic sense is a chimera. Is it possible that there is some outside agency, and this gets into the whole "woo-woo" crowd of Ancient Aliens that we see on the History Channel, but is it possible that there is some outside agency messing with the genome?

B.Z.: I think it's unlikely. But that is just my opinion.
L.A.: Okay, I understand.

B.Z. : In terms of my colleagues in this building and general paleoanthropology, we think it's highly unlikely. We work purely with whatever evidence we have. If we are looking at organisms on Earth and examining which organisms can breed with others, you would have to be pretty darn closely related for breeding to occur. That is why all humans are one species, *Homo sapien sapiens*. We've worked very hard in dealing with, in this country, apartheid; we originally felt (differently), in some of the older papers they've classified humans into different sub-species. We can all reproduce with one another; it doesn't matter whether we are Australian, Aborigine, or Swedish – groups that look superficially different. Hominids such as the Neanderthals that went extinct and humans lived at the same time, modern humans, they could almost certainly breed because they were genetically so closely related. They were, in my opinion, both Homo. One was *neanderthensis* the other one was *sapiens*. Other than that I think it's highly unlikely.

L.A.: Okay.

B.Z. : Now I don't know too much about you and I know you have done

some really interesting stuff, and you've written some interesting books. I know different people talking about Nephilim and so forth; they all read on the same page. We don't think there is an outside agency. Something like that happening in the very earliest time, where both people that come from a scientific evolutionary point of view and people coming from a religious creationist point of view; if we go far back enough we are all really stuck in that same we don't know.

L.A. : Something happened somewhere. Somebody set something in motion. Even (Francis) Crick was a vexed man when he discovered DNA and realized that this just couldn't happen, just spring into existence by itself. But let me move on. With the femur bone that we have compared to a modern human, are we looking at a 12-footer here?

B.Z. : No, we are looking more at an 8-footer up. I apologize I can't tell you more because we don't have any experts among us on this particular specimen. They have made some estimates, which I think are pretty accurate. I would guess that this is more like an 8-foot type. I mean it looks huge, but if I look at the estimates and I compare them, it's actually not that big.

B.Z. : It still looks a little small in comparison to this, but we have got it in our collection; we've got humans that come very close. And then I believe that these other colleagues of mine, Walker and Churchill, they have found some African American femora that are very close; they've also found some Central African femora that are right there, and then there is this theory that people from colder climates with certain long bones have much bulkier bones. And that is one of the questions asked. What's not unusual is the size 'cause you get Neanderthals that easily come to this size. There are some archaic humans in Europe that come to this size. What is unusual and why this is a big deal for us is it's in Namibia, which is unusual. It was a much more temperate climate, so no longer can we perhaps associate this with colder climates. We do see somewhat longer bones. A colleague and I are working on metatarsals and the bones just behind the toes. We are seeing patterns that we don't think are associated with ambient temperature at all. The bulkiness of the bone, or the length vs. the mid-shaft size, shortness and fatness, is not associated with ambient temperature. It seems to be functional; it purely has to do with how this thing works mechanically. So there are a lot

of questions to be answered. I think there are a lot of studies going on with these things and there is constantly new information coming out. Of course, what always amazes us is how variable any organism is. And that is where we paleoanthropologists run into trouble. When we have isolated specimens of extinct creatures, we don't know what the variation is in that creature. The question is, does this represent a mean for this particular organism? Or is it something that represents the extreme of its size, the largest of its group, or God forbid it's one of the smaller ones. We don't know. It's a single specimen. If we have to take any human, any bones from humans, within minutes I can check out a hundred or two hundred additional specimens from the collections, and we say "oh boy, the chances of that being the standard mean specimen is quite slim." It could run quite a gauntlet of extremes.

L.A. : I'm going to send you a picture. I was out at Catalina Island and I was examining the work of a primitive archaeologist. He is more of a tomb-raider type of guy then a tenured archaeologist by the name of Ralph Glidden, and I was looking at the collection after hours in the museum; I gave a donation to be able to do that, which is kind of interesting, but I had full access to it. There was only one photograph that really piqued my interest and it shows Glidden standing in a recently excavated pit and in front of him in situ is a very large, robust-looking skeleton totally articulated. I was able to take that and send it off to three researchers who work with digital photography. They were able to take the height of Glidden at 5'8". All three of them were able to put this skeleton at eight and a half feet. One guy puts it even higher than that. Of course this goes into the reporting that we have from the 1911-1912 *LA Times* indicating that a nine-footer had been discovered. I would love to get your take on that. This one particular computer guy placed the skeleton, so you have Glidden standing and then you have the eight and a half footer standing beside him, and that's what I find so interesting about the femur bone. Even if we are looking at an eight and a half footer, and you talk about the spectrum of normalcy in the human range, well, eight and a half feet is kind of pushing it.

B.Z. : Yeah. I've come across something around that height about three times. One was in China, Northern China strangely enough, so this happens. I've seen a number of these other photographs of ridiculously large skeletons and in looking at them very carefully there is some obvious Photoshopping

going on there.

L.A.: I've seen those, too.
B.Z.: Now, I would like to ask you from which point of view you come. Obviously you have written some work on these biblically associated large people.

L.A. : Well, I'm on the trail of the Nephilim. That is the title of the books. What I believe is happening, which is why I asked you this earlier, is that there is an outside agency messing with the genome, and doing it over and over and over again. For instance, this is my turn for show and tell. This is a skull that we took a model of from Peru. I have had a forensic anthropologist look at it, and at least a half dozen medical professionals examine it. You will notice only one parietal plate on top where there should be two, and there is not even a hint of parietal suture here, nothing at all. And we are going back to Peru. This is a female between 18-25 years old. We were able to discover her age because I took it to several dentists; we looked at the dentition of it and it seems like the molars are just starting to come in. So these guys place this at 18-25 years old. We don't believe it's "cradle head-boarding" or "cranial deformation" due to the absence of the parietal suture, and also we have this very large pronounced ridge in this area. This is one of the smaller ones we found in Peru. The ones we are going to examine when we go back in January are like this literally; again with only one parietal suture. So the theory that we are working on is that there is an outside agency that for whatever reason is messing with the genome. And of course what I find interesting for my particular area of expertise is that we have this strange recounting of these fallen angels in the biblical text. But there are other outside texts like the Book of Enoch and the writings of Josephus that talk about these beings known as the Nephilim, who were on the Earth.

B.Z.: I'm sorry, the Book of Enoch?
L.A.: Yes.
B.Z.: Is that an Old Testament book?

L.A. : The Book of Enoch is quoted about 70 times in the Tanakh, or the Old Testament. It's also quoted in the New Testament; this translation is by R.H. Charles. It was found in the Dead Sea Scrolls and Charles found it towards the end of the nineteenth century. It had sort of been hidden from the West,

certainly for centuries, and so he translated it. What's fascinating about it is that it amplifies the Genesis account. The Genesis account is not really hidden but you have to do more research; you have to go into the Hebrew and determine what "sons of God" actually means. This Enochian account states that these sons of God are the angels of heaven. It openly states that. Of course, the rabbis knew all this for thousands of years and wrote about it, as did the Jewish historian, Josephus. He talks about this. The theory that we're working on proposes that there was a diaspora about 3,500 years ago in the Levant when Joshua and Caleb moved into the Promised Land. They were given this mandate and a lot of people have trouble with this mandate because the God of the Old Testament is saying, "Wipe them all out." What we don't understand is that although this sounds like genocide, and it is, we are looking at some sort of a hybrid being that was never supposed to be there in the first place. And of course that is the theory. This is a hybrid being; this is genetic manipulation. And so, these creatures, whatever they were, some of them fled northward into Europe and came down into the Americas. We have Native American oral tradition that seems to support that. Others perhaps built boats. We know from Thor Heyerdahl's work, Kontiki and Ra, you can sail across the Atlantic; it's fairly easy to do. And these cultures set up in Peru. This is from Paracas. These people show up about 3,000 years ago. They also seem to have reddish hair that again doesn't fit the typical Beringian theory and all that. It doesn't work. So that is why I was so interested when I saw the femur. I immediately contacted you to try to find out more about it, and how big this specimen could have been, and you have been very gracious.

B.Z. : Well, I take the photographs with a scale as well, so you will have a first generation photograph with a scale. Then I'll just send you these two papers and I'll see if I can come across anything else. As far as I know, there hasn't been any more work on this. But these two papers are quite thorough.

L.A. : Yes, they are very detailed. The one I read was very detailed.
B.Z.: And then the guy I spoke to this morning is actually a PhD student and he was working with Steve Churchill; they did a poster presentation, and there was not a paper, and they had very large comparative samples. Which in this case are very important if you want to know what variation is. Certainly when compared to modern apes, your average gorilla is actually

bigger than this in terms of the bulk of the bone, which is large. So that is where we stand. So, what I wanted to ask you is, with these Peruvian people that don't seem to be of Native American origin, have these been studied by scientists?

L.A.: No, which is maddening.

B.Z. : Because certainly within our ranks here, they are like a bunch of hungry wolves. If we discover anything these scientists descend on it and they want to look at it. I know there was a suggestion in some of the literature I've seen, some of the interviews I've heard, about people studying these sort of things, and they thought that the "mainstream" scientists are finding things like these Nephilim, but we are hiding them away. Or we won't allow anyone access to them because we are afraid of what we might discover. Do you have evidence for that?

L.A. : No, not really except in the United States with the Smithsonian; we do have evidence and I have written about this. We have account after account after account here in the states of the Smithsonian coming in and taking these bones and they are never seen again. I mean if it were just one or two, I would dismiss it as hearsay. We've literally got scores of eyewitness testimony; doctors, medical people, and scientists from the earlier part of the twentieth century stating that they called the Smithsonian, and they said they would get back to us and we never heard anything about it at all. And so when you write the Smithsonian and you ask them about this you get scoffed at. Like when I spoke to the forensic anthropologist about this skull I just showed you, he immediately dismissed it as cradle head-boarding. So I told him to look again. The same man assured me that there were no giants out in Catalina; that this was a Barnum-and-Bailey ruse, and it was just the *LA Times* trying to sell papers. Well, after 10 hours of research just pouring over all the artifacts and all the photography, and looking at Glidden's journal, which is very sparse to say the least, calling it a journal is a real stretch. There are a few entries and that's it. But even in those few entries he talks about finding several very large skeletons well over eight feet. And now we have photographic evidence, which has not been Photoshopped. There was an eight and a half footer out there! So, it seems like somebody, at least here in the States, I can't speak for South Africa, but here in the States there seems to

be a kabash on the whole idea of these giant skeletal remains. But in combination with that, I have spoken to four different Native American tribes, different elders in the tribes, all talking about a race of red-haired cannibalistic giants. The Navajo talk about it, the Iroquois, the Cherokee, and the Paiutes. All talk about the same thing. You talk about apartheid, right; we've got it over here, too. It's kind of still going on. It's the idea that this is all mythos and oral tradition from Native Americans; we really can't trust it because it's oral tradition. But when you talk to the Native Americans about it, and I have, they insist that this is what really happened. So it's in their mythos, and who's to say whether it's fantasy or whether it's fact? It seems, in my opinion, to be based on fact.

B.Z. : I guess also that geographically there are the Navajo from Arizona and parts of Utah; you've got the Cherokee from the southeast; you've got the Iroquois from the northeast; and you've got the Paiute from northern Utah. I've also taken an interest; there have been some people on the trail of "Bigfoot," which is something we are particularly interested in because the thought of a hominid on the North American continent is unlikely. We believe Native Americans only arrived very recently in North America, maybe 13,000-14,000 years ago, whereas here in Africa we've got modern humans like you and I leaving Africa at around 120,000 years, somewhere around there. Humans arriving in Australia about 40,000 years ago; in Asia at about 60,000-80,000 years ago; in Europe it's about the same. Here in southern Africa and parts of east Africa we are looking at anatomically modern humans at about 200,000 years. So we like to use at least three different dating techniques and blind study from different groups of people. If they don't correlate, we discard it and we can't give a date. So it's something we've got to be careful of because we've made enough mistakes with dates. In particular, when we are looking at young Earth creationists; we've got quite a number who are our friends and visit regularly, they come to look at our collections of dinosaurs and therapsids. They believe it's evidence of the Great Flood. So they have a very different point of view of the ancient creatures than we have. We've got the world's largest therapsid collection, mammal-like reptiles, which are pre-dinosaurs looking at 260 million years ago. We are now managing to date volcanic ash with uranium lead, so all of those dates have been very much geological dates; give or take several thousand years, which even for us who work with this sort of thing is almost

incomprehensible. So we have creation ministries visit us regularly, it's actually a dentist who was a former academic at this university who firmly believes the world is no older than 7,000 years, flood at 4,000 years, Christ at 2,000 years. We go and lecture at the Catholic Bible College, whose members have a very open view of these things, and Jesuit priests with PhDs who want to know more about human evolution and then see how that fits into their faith. They feel that Christian fundamentalism is not good for Christianity as a whole.

L.A.: A biblical model. Sure.
B.Z.: And then we do have another group who threaten us on a regular basis and wish to destroy the fossil evidence, suggesting it was placed here by Satan.

L.A. : I have heard that. It's unbelievable. I think we all can agree on one thing. We are all looking at our origins. And you even stated this earlier, you go back and we sort of all converge, whether that is 100 million years ago as you would think, or the creationist view of 10,000-12,000 years ago. I mean, it's just a matter of time. Granted it's a lot of time, but we all agree that we don't know and it is a mystery. And all this complexity of life and consciousness and how we think and store memory, just the whole idea of evolution itself and the complexity of the eye and the different systems that the human body has, all working in synchronicity with each other; it's mind boggling.

B.Z.: It is mind boggling.

L.A. : I am not a religious fundamentalist in the sense that the Earth is 6,000 years old, no matter what. I look at all this and am extremely curious about what I see, and when you throw out terms like 100 million years ago I just sit here and scratch my head.

B.Z.: It's frightening.
L.A.: Well, it is.

B.Z. : We too. The stuff I work with is around the 1.8-2.2 million mark. And there as well we take a lot of our dates with huge bags of salt. We put them into context with fauna, but if you take *Australopithecus sediba* with these

foot bones we spoke of recently, we actually took great care with dating them and made sure we had three blind studies, and we don't care what the dates are. If they told us they were 100 years old we would be fine; if they told us they were five million years old we would be amazed because that would push back human evolution farther, but we ended up with a date in the region of 1.87 million years old. It was within 1,000 years either way, which was very tight. And that was using three different dating methods, because the geological context was so secure. Whereas at Sterkfontein, where most of our australopith fossils come from, the various members of the geology are extremely complex. So we can get accurate dates on material like calcium carbonate, but at the same time we've got to be careful if we don't know whether the calcium carbonate is associated with the fossil we found. We are not dating the fossil directly. Sterkfontein has dates from as young as 1.8 million to 3.2 million, with evidence starting to move in the sort of mid-2 million or 2.5 million range. This is primarily their finding of uranium lead; it is working very well but it depends which part of the cave you are dating and of course we are also looking at the "Taung Skull" chart, which was the holotype for *Australopithecus africanus*. If you ever visit Johannesburg I will be very happy to show you. It is considered to be the very first early hominid ever found, and that was the one that debunked that really embarrassing Piltdown fraud.

L.A.: Piltdown, sure I'm familiar with it. I've written about that.

B.Z. : But at the same time, I can understand why people need to be really skeptical of our scientists, because those are real scientists who made those statements and classified that as a real hominid, but it was a complete fraud. It was a human skull with an orangutan lower jaw. And of course, Raymond Dodd from Vitz was skeptical from the word go and he found the Taung Skull at Buxton Limeworks at Taung, which was a beautiful face and lower jaw and an endocast of the brain. And there as well, we think its 2.2 million, somewhere around there, but we can't be sure. We are now looking for permission to remove calcium carbonate off of it; that will give us a date. But it will give us the most conservative date because the calcium carbonate obviously formed after the creature had died. It would have formed sometime afterwards, over maybe several hundred thousand years, but it would give us an "at least" date.

L.A.: Sure, a good estimate.
B.Z.: And you know dating all the deposits around it we find that we were getting way too many different dates to try to accept any of them.
L.A.: Did you happen to look at Melba Ketchum's DNA reporting of Bigfoot? From this year, 2013?
B.Z.: No, unfortunately I didn't.
L.A.: She stated that the mitochondrial DNA was human, but the nuclear DNA did not match any base pairs, and, of course, she was immediately taken apart by the scientific community in the States.
B.Z.: Was there a specimen to check?

L.A. : Yes, she had multiple hair samples. And this is after a friend of mine who is a Bigfoot researcher, Ron Morehead, goes on camera with us, and he is talking about the same thing. Melba Ketchum had multiple samples of hairs collected all through the Americas, and this is what she came up with—whatever it was, it was an unknown primate. The mitochondrial DNA is human, but of course this fits our paradigm; we are trying to arrange DNA testing with this guy right now. My theory is that the mitochondrial DNA will show human base pairs but the nuclear won't match anything. And again, it goes back to my theory that there seems to be an outside agency interfering with the human genome, and in fact, it may involve the animal kingdom, too. If it's true that Noah's flood did happen, and I lean to the fact that it did, then that means, and I've written about this in *The Cosmic Chess Match*, perhaps there is this cosmic war going on between these two entities and it spills over from time to time into this dimension, onto the Earth. The results of this were literally catastrophic. The entire planet shifted and things were wiped out; species became extinct and millions of people were wiped out in the process. If in fact they were people. I don't have all the answers. I'm like you; I'm on a quest to try to figure out our origins. Who are we? How does this thing actually work? I'm awestruck by it.

B.Z. : We've had some interesting discussions among our colleagues, who represent quite a variety of people. The tendency within our ranks is toward atheism and what I call fundamentalist atheism, which is basically a form of religion anyways. But what I do appreciate is that we do get to speak to each other, and we do so regularly and obviously from the "true scientist" point of view. I'm not saying that is what happens all of the time, but from a true

scientist point of view, we are open minded; we want to believe, or rather accept what the evidence tells us, and we have to change our minds as time goes by. Just a few years ago, and I mean not long ago, we were pretty certain that the australopiths we have in our collection were ancestral to us and on our lineage, because the evidence showed various creatures at various stages of evolutionary development moving in our direction. That's what the evidence shows. If it's true, what I think is happening is we've got multiple species. That means we actually know a little less than what we did 10 years ago, because now we are seeing multiple species that are more closely related to us than they are to apes, but they all can't be ancestral if they are living at the same time. It's possible that there is not a single one of our hominids that are ancestral to us. But the evidence that we currently have tells us that creatures evolved from one form to another and we see it over and over again, from minute organisms, through to the plant kingdom and through to the animal kingdom where we see pretty much every animal we have here; where we see evidence of creatures losing certain traits and gaining other traits, and it matches environmental conditions and pressures from there. But we were also joking the other day that we would be absolutely thrilled if guys came out and gave us evidence of God and evidence of all of these other things. The problem is that it won't be faith anymore. Faith is sort of believing the unbelievable. But it's just interesting: we were sitting around the table and talking because we have had creation ministries tell us that we are trying to hide evidence that we may have. They believe we have the entire evidence for the Great Flood down here, the geological evidence; that we've got the formal evidence. Well, they are not pointed out in Scripture and I'm kind of under the impression that everything got onto that Ark so that there weren't guys left behind, and they're telling us all these large sort of sauropod creatures all got left behind because they couldn't fit on the Ark. So we've planted some interesting little ideas here where we just said if our scientific evidence leads us there, and we study this thing farther and it ends up being a Nephilim, and it ends up being a fallen angel of God, and the evidence pointed to that, then that's the way we are going to go. We have no evidence to hide. I promise you that I am the curator of collections here; I know what goes on. We have no giant skeletons that have been hidden away. Trust me, if we find one I will let you know. We are seeing such bizarre things now that we are not surprised at anything. And if we had to find gigantic skeletons of humans I don't think we would be all that surprised

because we are seeing some really interesting things happening. We don't see great apes burying each other; we have always seen that the ritualistic burial is linked to spirituality. Spirituality, we feel, is when we became truly human. The first humans started showing signs of spirituality, an inbuilt mechanism, and you would know more than I do, that it makes them see more to the world than meets the eye, and then ritualistically burying their dead both for themselves to get closure and for the belief that that individual will be going to another place or continue living in a different form. So I shouldn't be saying this because it's jumping the gun a bit, but we are starting to wonder about this whole thing because we are seeing what looks like early hominids that we find accumulated. There could be other reasons. Maybe once we start looking at them we might see signs of carnivore activity. Maybe there are certain carnivores that have a taste for early hominids and then they drag those into the caves. Because most of our early hominids didn't actually live in the caves, they were taken there. So our idea of cavemen here in Southern Africa aren't really cave men, they were brought there by creatures that lived in the caves. That's how they ended up there. And that is how they ended up in the deep chambers and how they were preserved in these deep chambers. But again, we've got scientists who say, wait, we should think about it. We are sitting observing caves; we are seeing baboons going into caves; we are seeing antelope taking walks around large caves, for no reason at all, they just got bored and decided to go in and have a look. And so we humans tend to make rules for how nature should work and we can see all sorts of strange behaviors happening there. We're becoming increasingly cautious in how we interpret, and how we look at these things, and obviously, in my estimate there are few of us who agree 100 percent with each other. We all agree at this present time on the idea of evolution through natural selection of creatures evolving from one form to another form depending on the circumstances. But the mechanisms aren't particularly things like functional morphology, how things worked, what these creatures could do and what they were capable of…it's a minefield. We've got all sorts of hypotheses out there. Raymond Dart, who was a brilliant anatomist, spoke of evidence of violence among early hominids. Subsequently we have debunked that idea. We were not the hunters; we were the hunted. The hominids were on the receiving side of the food chain, and we have no evidence that they were violent against anything. They scrounged for roots and things and constantly had to look out for being eaten by other creatures. But Raymond Dart has this

incredible collection of “bone tools” that he was convinced were made by early hominids; sharpening bones to use as tools to make things. Subsequently we have found that other agents can make them look that way. We have porcupines gnawing pieces of bone that make them look like beautifully pointed tools. And, by looking at porcupine lairs, then taking bone and trying to make it in an artificial way, very clearly microscopically, we can see that it’s a porcupine that did that. We can see even leopards crunching up bone in a way that makes it look like a tool. So, big question mark in place, there are still people out there who think some of them are real tools. If they are, it changes the way we have to see these hominids because they had different cognitive skills than what we currently think they had. The evidence we have shows they made these Oldowan tools, very primitive stones that they managed to chip to get this little bit of an edge on it to mash something up. That is not a surprise because we see chimpanzees using sticks to get ants out of holes. All sorts of creatures use various tools to do things. Sorry, I’m going on to a different topic now.

L.A. : Well, you mention the whole idea of evolution and one of the main reasons why I’ve never been able to embrace it, and I honestly think that if Darwin had known about the deoxyribonucleic double helix of life I believe he would have at least paused and perhaps rescinded his theory. What I have always asked evolutionists, without trying to be polemic, is just with all the myriad of species, with the hundreds of thousands of species on the planet, why can’t we see one thing becoming something else? And with DNA hummingbirds always produce hummingbirds. They don’t produce anything else but hummingbirds. Do you get what I mean? It’s like it can go on; that coding is going to produce a hummingbird unless there is an outside agency or something happens that to corrupt that particular DNA structure. It’s going to produce a hummingbird. And that is where the whole evolutionary model collapses under its whole weight.

B.Z. : But then, look at some of our geneticists like Himla Soodyall, who would have a completely different view on this because she is one of the world’s top geneticists. Certainly she studies the human genome and she knows how very, very subtle changes have occurred in humans simply with moving out of Africa: from dark skin people to light skin people.

L.A.: And I have no problem with those little changes, none at all. That makes sense to me.

B.Z. : So these subtle changes are occurring in no time at all; where as we are looking at about a million years for even a very basic change to occur. We are looking at some of our antelope here, at Antidorcasmarsupialis, springbok, our national antelope, and we have for example Antidorcasbondi, where morphologically it's closely related to each other; and still, yes, granted it's the same genus, but they were not producing the same creature. So it becomes quite a big argument and, as I say, we are walking on thin ice because we are looking at morphological evidence here. All we are saying is we are telling it like it is and what the evidence points toward. Same way as what you are saying about the skull from Peru; what you are seeing currently tells you that there is something odd going on. Whether that is the case or if you find out on your next visit that there is some strange pathology that happens in a tiny percentage of humans. I mean we've got a bit of a debate between us on *Homo floresiensis*, the Indonesian hominid from just a few years ago, the "Hobbit," and of course this threw us completely outside our comfort zone because these things are very recent. We are looking at things that seem to say these hominids lived well within the time of perfectly modern humans. So they lived on an island, but with very strange morphology, and I have two colleagues, Oxnard and Obendorf, who were absolutely convinced that this was pathology; this was through cretinism, not a very nice term, but we are looking at a hypothyroidism, lack of iodine. And compared to modern humans with the same pathology, which would have been a perfectly plausible explanation. But we've gone a step further and we've seen morphologies on these humans that are so way out of the range of even pathological humans and things that actually don't match up that we are looking at a different species of human, *Homo floresiensis*, which is also something perhaps you want to look at from your point of view.

L.A. : Interestingly enough, according to Fritz Zimmerman, who wrote an article we published in our monthly news magazine, in the earlier part of the twentieth century/ later part of the nineteenth century, in Ohio, they found a race of giants, but next to them was a race of dwarfs. There is an entire cemetery of dwarfs, which didn't fit into anything. Where did these little people come from? And it wasn't the typical deformed dwarf; they were just

very, very small people, less than 4 feet. It was really bizarre. So you have two extremes: you have these larger skeletons of supposedly 8-10 feet, and then these little guys, all living within the same area, which again is extremely bizarre. And as far as I know no one has ever studied it or looked at it, there is no evidence of that now. If it existed, it's not there for anyone to study. That's why we go to Peru.

B.Z. : 'Doesn't matter how old they are, which makes it a fantastic place. It's the world's largest continuous evidence of life on Earth. It's from the very earliest life being blue green algae through to modern humans and modern mammals and what have you and pretty much everything in between. We have got a gap when it comes to these guys, these archaic humans, the ones that sort of just have their gap. They are between the early hominids where we can honestly say we are looking at ape, and modern humans that we know are modern humans. There is that little gap. We have a few skeletons in Bloemfontein; we've got the Flores skull, which is an archaic Homo. We want to work on an open access basis so the material is available pretty much to anybody who wants to see it.

L.A.: Boy, that's incredible.

B.Z. : We can't guarantee that everybody can formally study it, depending on what they want to do with it, but we see no reason why people can't view our material. If you came today we would find some time and I would show you anything you want to. Trust me, if we find big humans…

L.A.: You will let me know…

B.Z. : This is not unusual in Asia and Europe; you get stuff like this, which is not really our field. What is unusual is that this comes from Namibia. So we don't really have these large human skeletons down here in the south. We've got the opposite, we tend to have smaller skeletons. We can see a common Y chromosome phylogeny in some Ethiopians and certainly down here in Southern Africa that goes back the farthest. It also has the greatest genetic variation within these groups of people, and then every human on Earth basically originates from these types of people, the "Eve." We can find that common Y chromosome in every human on Earth. And in genetics as well, which is not my field, but I do understand from all my colleagues who work

with it that you've also got to be really careful because they can also mess with one's mind with which order the genome, you know? If you want to we can see a link between us and cabbages. You know? We have got a commonality there; there are certain biological similarities on a cellular, on a molecular level.

L.A. : Well, let me ask you something. If we were to get her samples, and this is part of the problem because we were trying to get DNA samples out of Peru. We needed a Peruvian archeologist to do that, and so far we haven't been able to find one, so we can't take samples. I might be able to take hair samples without the scalp and look at the hair. We are just trying to find out if it's really red or if it's oxidized or if it's dyed or whatever. We did take some hair samples last time we were down there and found that it wasn't dyed and it didn't look anything like human hair. We put it under Raman spectroscopy, and I will send you the result of that on the graph, but it would be interesting if I could get DNA samples. Would she be interested in running them?

B.Z. : I don't know, but I'm sure she would. You could try to contact her. And as I said, there is a whole group of people . . . there is also a Swedish group that's working on finding methods to extract DNA from very old material. So now we've got another skull here called the Bordercave skull, which is a perfectly modern human, but you are looking at around 85,000 years, so you are looking at one of the very earliest modern humans on Earth. And they have gotten special permission, because we have very strict heritage rules to actually take a small sample of bone. Obviously the issue here is that you need proper bone. This is probably, and I must check, they might even be able to extract DNA from here but this cannot be; this is rock and you are not going to find DNA in rock. But these fossils we've just found may well be in the two million year range, but it's proper bone; it's not fossilized in the true sense of the word. So theoretically if you've got proper bone you can extract DNA. So we are pushing the envelope now; we are trying to push it back as far as possible. And if it were possible to go back several hundred thousand years or a million years, that is going to be very revealing if we are able to look at the DNA as they did with Neanderthals. They've got the Neanderthal genome that goes back 40,000-60,000 years, somewhere in that range, which is still very young.

L.A. : Let me send you the results of the photographic evidence from the eight and a half footer in Catalina. I'm going to get a transcript of what we talked about and I will just send that to you so you see what I'm writing. I'm not cherry-picking things.

B.Z. : I'm probably not the best person to quote, just to give you an idea of where I come from. I used to be a podiatrist. I come from a background of podiatric medicine that I practiced for 17 years. I did my PhD some years ago in paleoanthropology. I only moved into this field in 2007; it was more a hobby before that. So as I say, I'm fairly young in this field; I have my own views. I'm certainly not the best representative person for paleoanthropology. There are other people I can put you in touch with as well that are interesting people, and some are easier to talk to than others. But I appreciate it. What I think is that I'm a common denominator here because I'm the curator of all these collections, so generally I have a good idea of what we have, and we are working more and more towards this open access. We don't see any reason why we should be hiding things away.

L.A. : That's fantastic. I'm going to send you a whole series of pictures of just what we've found: some of the very large elongated skulls that we found in Peru. And I will keep you up to date in what we see. Thank you so much for your time, it's been really fascinating.

B.Z. : …but as I say, in terms of the Nephilim idea, this is quite terrifying. I mean to me this thing looks quite massive, but when I look at the measurements of humans, it still falls within there. Just one other thing, two things, which I immediately think of very differently: the angle of this neck is just outside healthy human range. We see pathological humans that have the smaller . . . usually the neck of the femur should sit somewhere over there. This one is sitting there, and it gives it a more coxavara position of the femur and that places the knees at more of a knock-kneed position. There is also an association of that reduced angle with size. The larger the individual gets, the lesser that angle becomes. It might have something to do with trying to get the knees closer together for something that is bigger and heavier, I don't know. So, if you are coming across large individuals, look at that angle and see whether that is wrong. And of course the other thing that's unusual, even for bigger…this very thick cortex with such a small amygdale is also unusual.

Perhaps that tells us it’s from an outside universe, who knows? But those are the only two things that fall well outside human range. This guy I spoke to this morning, he says that within 3,500 humans they looked at, even there they found neck angles in normal humans that approached this on the outside. And again, we don’t know, does this represent a mean, or does it represent extreme in this particular group of individuals?

L.A.: Really fascinating talking to you.

9: Conversation with Bruce Fenton

Bruce Fenton was born in 1977 in Cheltenham, England. He is an author and investigative journalist focused on aspects of the unexplained with subject matter ranging from ancient historical mysteries to supernatural occurrences. He has featured as a guest on a long list of on-line radio shows and has provided an article for the print magazine New Dawn about his research of a lost city discovered in the jungles of Ecuador. In 2014 he appeared as a guest presenter for the popular Science Channel television show The Unexplained Files, this took him on a journey into the Georgian Caucuses Mountains where he located evidence of yet another long lost culture.

L.A.: How did you first hear about the pyramid?

B.F. : For this we must go back to April 2012, about two or three months after our arrival in Ecuador. Actually it was quite a remarkable coincidence, one would have to call it fate or providence. My wife and I were meeting with a local shaman to have a discussion about some paranormal problems we had been having. The shaman and her husband invited us to meet for lunch but mentioned they were meeting another couple at the same time if that was not a problem, we would then go on with them to their home. We had no issue with this and met the two couples at a hotel restaurant in our local city center, the city being Ambato. At lunch the six of us got into a lively and friendly chat about all manner of things, especially spiritual and paranormal topics. The other couple explained that they were hoteliers from Rio Negro, a small village between Banos De Agua Santa and Puyo, on the edge of jungle territory. Some readers may know this general area from the story of the martyred missionaries led by Nate Saint; it is not far from the airbase he flew from in Shell Mera. The gentleman was named Manuel. He explained that he had recently returned from an expedition into the jungles of the Llanganates region close to his hotel. His group had discovered the ruins and abandoned artifacts of a lost civilization. He was most excited to tell us that he had seen giant sized hammers and was personally convinced this was

a lost city of giants.

L.A.: Where is it located?

B.F. : The ruins and objects are located at approximately 1.22 degrees south by 78.10 degrees west on the map of Ecuador at around 1,800 meters altitude. This is about five miles north from the village of Rio Negro, fifteen miles east from the city of Banos de Agua Santa. The area in which it exists is known as the Llanagantes jungle, a national park and conservation area. To reach the site one has to wade through several kilometers of swamps and marshes as well as clamber up and down steep sided hills avoiding spiny jungle plants and potential falls. Finally after crossing the River Tigre the site is found and is currently covered by dense jungle. The area is uninhabited, in fact it has never been inhabited in known human history, and is not known to have any tribal groups present. This jungle is connected to the main Amazon jungle to the east but is a distinct map region and a national park area.

L.A.: Is this a dangerous area and if so why?

B.F. : The Llanganates is considered to be one of the most dangerous jungle regions on Earth. Many teams of explorers have entered in search of Inca gold due to local legends of a huge wealth being hidden somewhere deep in the park; most stories suggest in a lake or lagoon. A large number of these adventurers do not return. The area is prone to volatile weather systems, torrential rain, flash floods, sudden rises in rivers that have been crossed, and thick fog banks. There are swamps, marshes, hidden caves and dangerous animal species. Some suggest criminal groups use the region as a hideaway. There are also strong local beliefs in paranormal dangers; it is even said that the mountains can suddenly move causing unwary travelers to lose their direction, and that spirits inhabit the area that lead wanderers to certain doom.

L.A.: What was your first impression when you saw the pyramid?

B.F. : I have to clarify that this is a type of defensive wall rather than a true pyramid. There are some pyramid shaped hills nearby and I believe these are covered pyramids but what is currently uncovered appears to be a megalithic wall. My first impression was that this would have been an enormous task in engineering; the wall runs up to about 40 meters in height at a 75 degree

angle, making it significantly longer than a 40 meter climb. It is made from extremely large blocks that would weigh several tons each. The length is unknown as it stretched off into dense undergrowth, but I would suggest it runs for a considerable distance. Our guide has observed another section of this wall some distance from this original site. I believe it may run for hundreds of meters at this colossal height. It was quite obvious that it was not a natural feature as there were many aspects of the construction that demonstrated stepping, straight edges and right angles.

L.A.: Apparently the Ecuadorian government inspected the site and announced the pyramid-like structure was a natural rock formation. Why do you differ from this report?

B.F. : In all honestly I believe the government team did not do a thorough investigation as they only made one trip, and, as I understand it, did not excavate or test anything. Simply looking at the blocks should not have been the total of their research. I think that I actually spent much more time investigating the site myself having studied images and video for months and having interviewed the discoverers and other teams that had been to the site. One important difference between their expedition in January 2014 and mine in April 2014 was that when I arrived on site there had been extensive additional clearing of the mud and plant covering of the wall due to heavy rains. This meant a new section had been revealed and this area was different, it showed stepping and perfect right angle edges to the blocks as well as the presence of mortar. What I saw was incontrovertible evidence of this being an artificial structure. Nature does not build steps with perfect right angles.

L.A.: Have there been any artifacts found at the site?

B.F. : There have been a large number of artifacts discovered at the site and at two nearby additional sites. At this point the exact number is unknown but so large as to warrant the need for some kind of special local museum in my opinion. The artifacts range in style and size but so far all are made of stone. Strangely the official report uses photographs of the wall taken by the original explorers yet does not feature a single one of the images that the team had of the artifacts. One has to ask what the agenda was behind that glaring omission.

L.A. : What is your opinion as to what these artifacts are?
B.F.: Some of the objects are clearly tools: small hand tools and larger pounding devices that would best be called giant hammers. Some pieces make me think of beautifully crafted molds for liquid metals, perhaps gold. Pieces of statues have been located: so far just feet that were broken off and left at the top of the wall. Why just feet remain we really have no idea. I have also observed strange objects of unknown use, especially some of this in the film recorded by the original explorers. They also recorded what was clearly part of a water carrying system; pieces of a stone channel were found near the river.

L.A.: Has any metal testing been done on these giant hammers?

B.F. : As far as I know no testing has been done on any objects at all to this moment. If an archaeologist is interested they can go and see the artifacts which are still in-situ and begin examining them and testing samples.

L.A.: Did the Ecuadorian government see the hammers?

B.F. : The Ministry of Patrimony has seen images of a large range of artifacts including the giant hammers. We showed these pictures to them. They were initially excited by these. Later their official investigation and report makes no mention of such objects and in fact states no archaeological evidence exists. This is at best bizarre and at worst suspicious. I saw multiple artifacts on site four months after their expedition.

L.A.: How extensive is the site?

B.F. : We do not know the size of the site, but due to the fact that there is such a significant defensive wall we are convinced this is a city. There is the possibility it may be extremely large, but this needs to be validated. In my understanding, four separate locations have been found in this general area each one having either stone construction, artifacts or both.

L.A.: Do you think there are other pyramids in the area?

B.F. : Yes, I saw pyramid-shaped hills, and at one point clambering down a steep path I noted a great deal of worked stones and artifact pieces in the mud. I suspect I was clambering down a covered pyramid or at least another wall still underneath mud and plants.

L.A.: Could this be a lost city?

B.F. : I strongly believe this is a lost city. In fact, I suspect it is part of a lost civilization, one talked about by the Shuar Indians far to the south and also those not so far to the east of this area. All of these sites are connected by, and hidden in, the Amazon jungles.

L.A.: What do the locals say about it?

B.F. : The local people to whom I have spoken have told me a number of interesting pieces of information. First, I was told that not so far from this site are the San Pedro caves. In 1919 a cache of 44 skulls and many bones and artifacts were found there; one lady told me her father had been into the caves and seen giant-sized bones there. A local shaman has told me that the Llanganates is home to alien bases in which one has to be careful as they do not use air, and a human can suffocate if they stumble into one. Many locals have talked about the fact that UFOs are regularly seen over this area of jungle and that the region is well known for paranormal and ghostly activity. The visitors to the site differ in opinions but some do feel it is either built by giants or by very ancient humans from pre-historic times. The Shuar Indians in Southern Ecuador claim they have seen many large pyramids and temples deep in their jungles; they further state that many of these radiate a blue glow at night. Objects from these structures were presented to the Catholic priest Father Crespi and became part of the legendary Crespi Collection: these included statues, images and symbols, engraved gold and silver tablets, as well as stranger things such as metal pipes.

L.A.: Are you planning to return soon?

B.F. : I am in talks with other researchers about an expedition in the near future. I am hoping that by going in with a team we can achieve more. I would hope that next time at least we might have an archaeologist or geologist with us so that the issue of natural vs. artificial can be ended by an expert eyewitness. We would of course not excavate, despite the fact this is not considered an archaeological site and has no official protected status; we respect that in reality it should be considered a site of human heritage and treated with correct respect and scientific procedures.

L.A.: Your final thoughts....

B.F. : In my view this is a very ancient city site, probably going back to pre-flood era and as such may well be a city of giants that existed well before our modern human world came into being some 6000 years ago. It may be incredibly old when considering the weathering on some parts of the structure and the patina growth on some of the artifacts. The presence of the enormous

defensive wall indicates that whoever was here wanted to keep someone, or something, out. I suspect that there were at least two classes of resident: those that had the statues and more ornate objects made in the molds, and those that wielded the crude giant hammers for their masters. On a personal note I have had some very strange dreams about this site including one in which it was made clear to me that 200 mystical minded giants had lived there – it was only later that I stumbled on the same number in reference to the Biblical story of fallen angels, of course it could just be a dream and a coincidence, but it was interesting to me none the less. I truly hope that independent researchers can reveal the true breadth of this site and eventually present a conclusive case to either the Ecuadorian government, or better yet to World Heritage so that it gets proper investigation and preservation.

10: America’s Stonehenge Redux

In Volume I of *On the Trail of the Nephilim* there was a chapter on America’s Stonehenge. Kelsey Stone used Google Earth to demonstrate the possible connection between America’s Stonehenge and Stonehenge in England. He did this by drawing a line from the center of the henge in New Hampshire, America’s Stonehenge, out to the standing stone that marks the precise location of the summer solstice sunrise and then extending this line farther. He found that this line not only bisected the center trilithon at Stonehenge in southern England (a trilithon is a structure consisting of two large vertical stones supporting a third stone set horizontally across the top), but when extended farther arrived at Beirut, Lebanon, which is the home of the Phoenicians, who were the descendants of the Canaanites, who according to scripture were a Nephilim tribe.

In this Volume I have done more research regarding the way these ancient sites seem to be connected. I believe it is impossible that this is a coincidence.

I would also like to remind you that connecting these sites so precisely was an impossibility in the ancient world because there was no way to draw a line between the standing stone located in America’s Stonehenge, which marks the summer solstice, to England’s Stonehenge thousands of miles away, and then to Beirut, Lebanon, as shown by this Google Earth map.

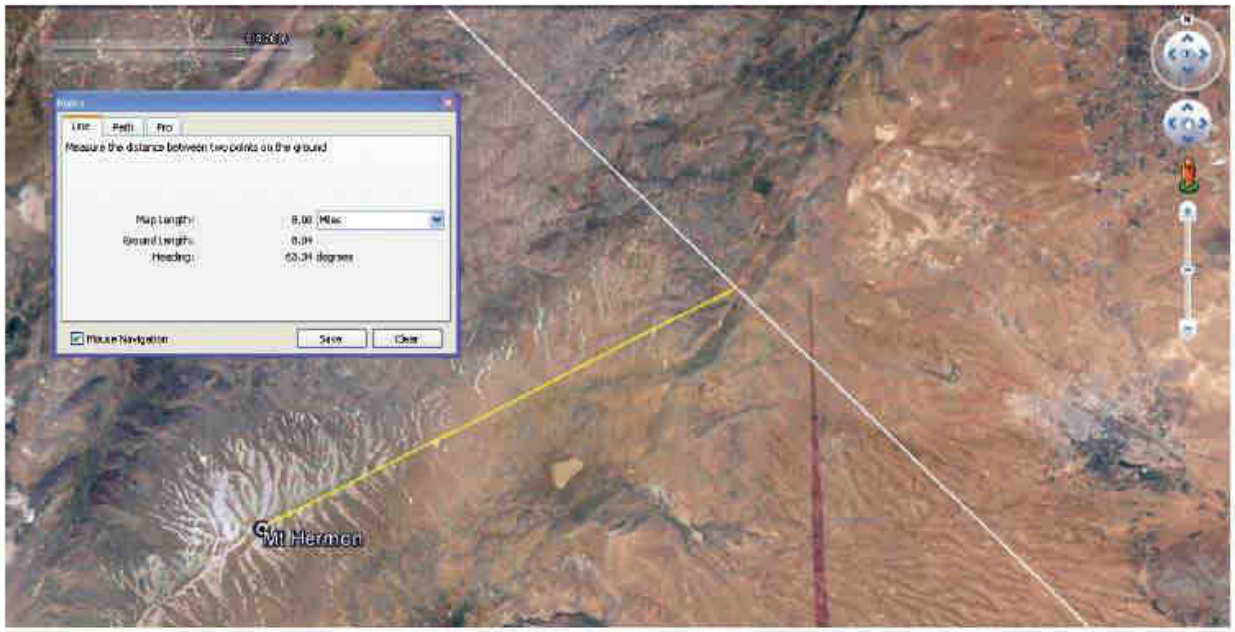
I believe this connection is deliberate.

What intrigued me, and this is the subject of this chapter; what happens if we extended the line farther?
Kelsey Stone did not know about the importance of Mount Hermon and how this was the mountain referred to in the Book of Enoch that tells us:

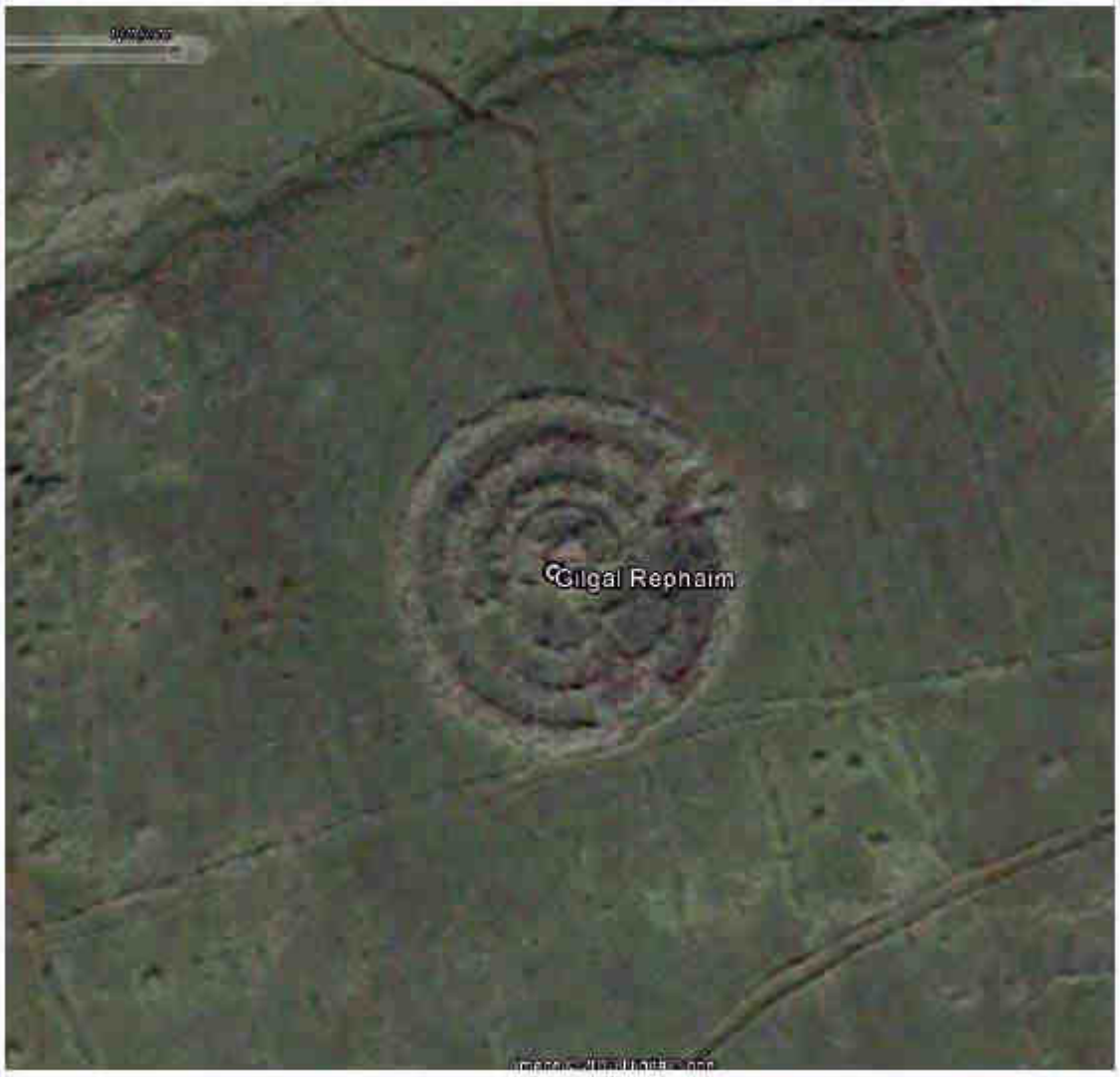
1 And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of ***Mount Hermon****, and they called it* ***Mount Hermon****, because they had sworn 7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samjaza, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaq1el, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens. (emphasis mine)*

With that in mind, I contacted Micah E., a researcher from Portland, Oregon, who helps in my research and who was the one responsible for finding many of the old newspaper clippings that found their way into On the Trail Volume One. I asked him what would happen if we extended Kelsey Stone's line; would it go near Mount Hermon?

Micah sent me this jpeg of where the extended line falls in reference to Mount Hermon.



Unlike the precise intersection we see with England's Stonehenge, this line falls near Mount Hermon and a host of other interesting sites like the megalithic structure of Gilgal Rephaim, and Damascus, the oldest continually inhabited city in the world.



The line also falls near Baalbek, home of the largest hewn stone on the planet. It's called *The Stone of the Pregnant Woman*. It is more than 1,500 tons, and whoever cut this megalithic stone left it lying near the quarry. The temple of Baalbek is about a quarter mile away and so the stone was never used in the construction of the temple. I've covered this in other books, specifically *Politics, Prophecy & the Supernatural*.

An interesting fact is that the line is directly in between the two sites of Baalbek in the north and Gilgal Rephaim in the south. Both of these sites are exactly 47.5 miles from the line.
I'm beginning to call this area **Nephilim Central**, and for good reasons. Think about it. Mount Hermon is here; the place where the Fallen Ones started all their mischief.

Then we have Baalbek, which was perhaps one of the first ancient temples constructed by the Nephilim.
Let's start with Mount Hermon, and I would like to thank Micah for compiling this section for me.
* Hermon is the mountain of the watchers, the fallen angels in the Book of Enoch, who gave birth to the Nephilim giants of Genesis 6.

* Hermon, Lebanon, and the cedar "forest of the gods" was mentioned in the Epic of Gilgamesh as the dwelling place of the Anunnaki and the domain of the forest giant Humbaba whom Gilgamesh slays. Humbaba and Gilgamesh are mentioned explicitly in the Dead Sea Scrolls' The Book of Giants, as pre-flood giants.

* There is a Canaanite narrative myth from Phoenicia called The Fall of the Day Star that describes the inglorious fall of Helel ben Shahar and another Ugaritic myth called the Baal Cycle about the fall of the god Attar (Ishtar) from Saphon (Hermon), which both deal with the "invasion of the garden of gods in the Lebanon." This is reminiscent of the fall of the "morning star," Lucifer, and his host from heaven.

* There are about 30 temples and shrines near Mt. Hermon, one of them at the summit of Hermon is called Qasr Antar; it is a sacred building made of hewn blocks of stone, and it was **the highest temple of the ancient world**, sitting at 2,814 meters (9,232 feet) above sea level! It was documented by Sir Charles Warren in 1869. Warren described the temple as a rectangular building, sitting on an oval stone plateau without a roof. He removed a limestone stele from the northwest of the oval, broke it into two pieces and carried it down the mountain and back to the British Museum where it currently resides. An inscription on the stele was translated by George Nickelsburg to read, "**According to the command of the greatest (and) Holy God, those who take an oath (proceed) from here**." Nickelsburg connected the inscription with the oath taken by the angels under Semjaza, who swore an oath together, bound by a curse, in order to take wives in the Book of Enoch (1 Enoch 6:6). Hermon was said to have become known as "**the mountain of oath**" by Charles Simon Clermont-Ganneau. The name of God was supposed to be a Hellenized version of Baal or Hadad and Nickelsburg connected it to the place name of BaalHermon (Lord of Hermon)

and to the deity given by Enoch as “The Great Holy One.” Eusebius recognized the religious importance of Hermon in his work Onomasticon saying, “Until today, the mount in front of Panias and Lebanon is known as Hermon and it is respected by nations as a sanctuary.” It has been related to the Arabic term al-haram, which means “sacred enclosure.”

* Hermon is called the “mountain of Bashan” in the Bible, and Bashan was long known as the land of the Rephaim giants. Og, their last king, ruled at Ashtoreth and Edrei. The Canaanite tablets of Ugarit excavated in 1928 date back to 1,200- 1,400 years BC and mention the ancient rulers called “Rapiuma,” who were semidivine god kings who reigned in Bashan at Ashtaroth and Edrei precisely as the Bible describes. They were venerated as the gods and spirits of the underworld who could be summoned as protectors. The ancient megalithic tombs, known as gilgals (circles), dot the Transjordan and Bashan highlands. One of the most famous is called Gilgal Rephaim or “the circle of the giants” and dates back to perhaps 5,000 years ago. These may very well be the ancient tombs of the Rephaim/Rapiuma of the netherworld.

References:

http://en.wikipedia.org/wiki/Garden_of_the_gods_%28Sumerian_paradise%2
http://en.wikipedia.org/wiki/Mount_Hermon
http://en.wikipedia.org/wiki/Temples_of_Mount_Hermon
http://en.wikipedia.org/wiki/Og
http://en.wikipedia.org/wiki/Gilgal_Rephaim
Here is one of the many emails from Michael, followed by a series of questions and answers.
Hi, L.A.,

I am attaching some more screen shots from Google Earth. I think the Nephilim migration theory is definitely reinforced by the interesting connections between America's Stonehenge, Britain's Stonehenge, and Mt. Hermon, Canaan/ Bashan -- Gilgal Rephaim, and the many megalithic stone circles and dolmens that dot the Transjordan region, which was in ancient times Moab, Ammon, and Bashan: the habitation of the Rephaim, Zamzummim, and Emim.

Here's a map of some Transjordanian megaliths:
http://www.megalithic.co.uk/article. php?sid=30404

Recently a mysterious stone circle was found under the Sea of Galilee, not very far from the Gilgal Rephaim. It is thought to be at least 5,000 years old and more than 230 feet across! http://news.discovery.com/earth/rocks-fossils/ancient-structureunder-sea-ofgalilee- 130412.htm

But here are some highlights and a wrap up of my final thoughts on the Mt. Hermon connection.
Michael

L.A. : Kelsey Stone traced his line from America's Stonehenge to England's Stonehenge then back to Phoenicia. We're reversing the origin of the line by starting at Mount Hermon and the surrounding area and branching outward. Based on both the Bible and the pseudepigraphical Book of Enoch, what is your assessment of the area?

M.E. : Mount Hermon in my opinion is the original “Mount Olympus” of the ancient Near East. With the remains of 30 ancient temples near its summit, it was a sacred mountain to the Canaanites, Hebrews, Babylonians and Sumerians alike. All of these cultures’ most ancient traditions claim that this area is a region inhabited by supernatural kings and giants. It is the epicenter of fallen gods and heroes, but also the netherworld of their spirits. The Book of Enoch mentions Hermon as the peak by which the 200 fallen angels descended to Earth in the days before the flood and fathered the race of Nephilim recorded in the book of Genesis. The Sumerian Epic of Gilgamesh even references Hermon and the cedar forests of Lebanon as the “dwelling places of the Anunnaki” and “garden of the gods,” an area ruled by the watcher of the forest, the giant demon Humbaba, who is slain by the hero Gilgamesh. Both Gilgamesh and Humbaba are mentioned as pre-flood giants in the Book of Giants found among the Dead Sea Scrolls. Also, Mt. Hermon is called the “Mountain of Bashan” in the Bible, and Bashan was the region just southeast of Hermon, which is recorded as the “land of the Rephaim,” or “the land of the giants or spirits,” and kingdom of the giant ruler “Og.” Today, Bashan is a war-torn area south of Damascus littered with ancient Bronze Age tombs, megaliths and mysterious stone circles, or gilgals, with cultic and astronomical significance; an area I consider to be the original graveyard of the Rephaim.

L.A.: Do you think the location of Baalbek and Gilgal Rephaim being 47.5 miles apart is a coincidence or something more?

M.E. : Well, Baalbek is approximately 47.5 miles directly north of the line, and Gilgal Rephaim is about 47.5 miles directly south of the line; the line of sight that intersects the American Stonehenge, the English Stonehenge, Beirut, and just north of Mt. Hermon’s peak extending through Bashan. I do not think Gilgal Rephaim’s placement is a coincidence, considering Mt. Hermon is almost due north, and the site was likely constructed for astronomical purposes some 5,000 years ago. The same might also apply to Baalbek as well.

L.A.: Can we draw any parallels between the structures we see in America and those found in the Middle East?

M.E. : We see complex burial mounds and effigies built for a powerful class

of chieftains, priests and warriors. These structures have sophisticated astronomical alignments, mathematics and knowledge of the stars, moon, and sun. These mound builders of the Ohio River Valley also had a high number of copper-clad giant rulers among them, according to skeletal finds reported in newspapers, journals and archaeological field notes from the 19th and 20th centuries. Whether or not they represent the same cultures as the Amorites and Rephaim of Bashan remains to be seen, but I find it a compelling coincidence that you have these two Nephilim-like cultures ruling on two opposite sides of the globe during the same era, 3,000 to 4,000 years ago, building mounds and stonework on a massive scale using similar mathematics, numerology, construction practices, and ornate burials for their often "larger than life" aristocracy. The possible connections that exist between the American Stonehenge in New Hampshire, the Stonehenge in England, and the megaliths near Mt. Hermon and Bashan certainly make me wonder if Canaanite colonists did not travel to North America in the Bronze Age and intermingle among the existing Native Americans, giving rise to the great mound building civilizations. This is a rather controversial theory but it is one worth investigating, as we know that the Phoenicians were an expert seafaring people able to navigate the horn of Africa about 3,000 years ago. They had the proven potential to reach distant lands in their wooden ships.

L.A. : In Volume One of *On the Trail of the Nephilim*, Fritz Zimmerman posited that there was a connection between the sites in Ohio and the Amorite culture found in the area of Mount Hermon. What are your thoughts?

M.E. : It is an intriguing theory. I definitely think it warrants further investigation. At this point I think it is plausible that some of the sites, such as the American Stonehenge and several sites in the Ohio River Valley may have had connections to Amorite, Canaanite or Phoenician civilization. I have read Mr. Zimmerman's work and find much of it to be a compelling case.

L.A. : Baalbek has the largest stones in the world used at the base of the temple. In Peru we see large, megalithic stones quarried from 40 to 60 miles away and cut into polygonal shapes; then fitted perfectly together. Is there a relationship between Peru and what we find near Mount Hermon and the surrounding area?

M.E. : Baalbek and the sites in Peru and South America remain utter

mysteries. How were these large megalithic stones transported and moved into place? Two ancient civilizations from opposite sides of the earth had a remarkable technique of transporting and lifting stones of incredible size; tens, hundreds, even thousands of tons of weight, and I have not yet seen any demonstration in modern times that could successfully move similar sized stones replicating the same technology that was available at that time, 3,000-4,000 or more years ago. So I am convinced they had a common method or technology to cut and fit stones, and expert knowledge of weights and leverages that has faded into the mists of time. How the ancients accomplished this, I do not know.

L.A.: We read in the Bible that Og, the king of Bashan, was from this region. He was spoken of as the last of the giants. What happened to the rest of them?

M.E. : King Og of Bashan is described in the book of Deuteronomy as having been the remnant king left of the Rephaim tribe in the land of Bashan. This dynasty of kings is considered by some scholars to have been specifically mentioned in other ancient texts outside of the Bible, most notably in tablets found at the Canaanite city of Ugarit excavated in 1928 on the coast of Syria. These clay inscriptions dating 1200 to 1400 years BC record a dynasty of kings called the Rapiuma, equivalent to the Biblical Rephaim. They indicate that these warrior kings reigned at Ashtaroth and Edrei in the land of Bashan; and that they were heralded as “kings of eternity,” and venerated as ancestral spirits, perhaps invoked in rituals as protectors and guardians who dwelt in the underworld.

Bashan and the Transjordan area have hundreds of ancient Bronze Age tombs, dolmens, and stone circles that I believe represent the graveyard of the Rephaim, perhaps literal and figurative “portals” to their “underworld,” not unlike the Tartarus of Greek mythology where the Titans and gigantes are chained. We know from the ancient Ugarit *Tale of Aqhat* that one powerful Rephaim king, a man named “Danel,” the “Rapha man,” was buried in such a tomb near the Sea of Galilee. Yet, the Rephaim were but one tribe in a much larger coalition of Canaanite Nephilim tribes of gigantic stature, known by various names such as Anakim, Zuzim, and Emim recorded in Scripture. Even Goliath of Gath and his four brothers are referred to in the second book

of Samuel as having been benai ha Rapha, or sons of the Rapha. It would appear that these elite warriors survived after the time of Og and King David, and allied themselves among the Philistines and other nations.

I speculate that some served as mercenaries, or assumed the positions of royalty in foreign lands in the Mediterranean, Europe, and perhaps even extending their domain as far as North America, as some of the strange anomalous giant skeletal discoveries and stone sites may suggest.

L.A. : We also have the Roswell/Mount Hermon connection that the late David Flynn discovered. It appears there is a connection to these sites on a global level and the lines radiate from this area, or Nephilim Central, as I have come to call it. What are your thoughts in regard to this?

M.E. : This is one of the more bizarre and fascinating enigmas, and it would appear, based on Flynn's and other authors' work, that many of the ancient megalithic sites and complexes are connected to each other in an ancient grid pattern. I find the numerology and positioning of these sites in relation to Mt. Hermon to be more than coincidental. Perhaps it all stems back to an antediluvian or Atlantean intelligence network, emanating from the region of Hermon where the original architects and "gods" of the old world descended. And if Roswell has any connection to Mt. Hermon, this may be a clue as to the identity of the flying saucers of 1947 and contemporary sightings / encounters.

L.A.: Is it possible that this area is Nephilim Central in that the area is so close to Mount Hermon, where all the mischief, as Chuck Missler likes to call it, began?

M.E. : Yes, I would say that Mt. Hermon appears to be the original area where the earliest traditions place the Nephilim, as well as the ancient Anunnaki and the Rephaim/Rapiuma as indicated in the Bible, the Book of Enoch, the apocryphal books, the Epic of Gilgamesh and texts from Ugarit; five independent works referencing the same basic group of supernatural entities from the same region in ancient times. I tend to think there is a common denominator here!

L.A. : We have the connection between Stonehenge in America and

Stonehenge in England, and then the connection back to Beirut, the home of the Phoenicians. Have you discovered any other interesting connections?

M.E. : I believe there remains a great deal yet to be learned from the ancient dolmens, gilgals, and tombs around the region of Bashan, the Golan Heights, and Transjordan, and how these sites may relate to other grid patterns and megalithic sites around the world. Just this last year a huge underwater tomb, a circle of stones dating back over 4,000 years, 230 feet in diameter, was discovered underneath the Sea of Galilee! So, I wonder how many other hidden sites like this could possess even more clues that may help unlock the mystery of the Rephaim and Nephilim!

L.A.: Your final thoughts.

M.E. : After reading contemporary works of Nephilim researchers and ancient alien theorists, I am convinced that the Anunnaki, long popularized by Zecharia Sitchin, can be equated with the sons of God, or benai ha elohim recorded in the Book of Genesis. And the heroes and giants such as Gilgamesh and Humbaba, I consider to be the pre-flood Nephilim.

I believe this is clarified in both the Epic of Gilgamesh, and the apocryphal Book of Giants. There may well have been other Nephilim landing sites throughout the world according to different mythologies and oral histories, but Mount Hermon is preeminent among all the sites of the old world. It connects the Nephilim, Anunnaki, and Rapiuma / Rephaim to a specific geographic point of origin. That we now find evidence of a global grid pattern emerging from Mt. Hermon and Phoenicia, stretching out through Stonehenge in England, and all the way to the American Stonehenge in New Hampshire, I find to be amazing and statistically significant. I would speculate that a common intelligence was behind the construction of these sites, perhaps furnishing one of the best tangible links between the Phoenicians and the Rephaim of Mt. Hermon to the ancient cultic sites in New England and the Ohio Valley -- perhaps revealing the identity of many of these bizarre seven to twelve-foot-tall skeletons reportedly unearthed in North American burial mounds.

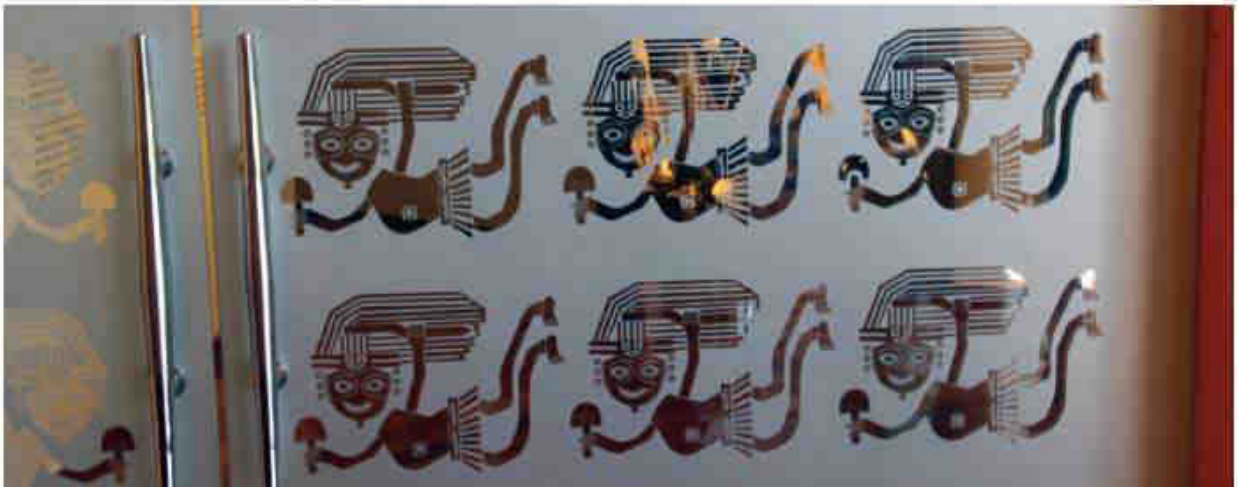
11: Return to Peru

I went back to Peru with a team of people, some of whom have written reports for this book.
Joe Taylor, from the Mount Blanco Museum, prepared the skulls for casting at Sr. Juan Navarro's Paracas History Museum.
His assistant, Jillian Peck, did the field drawings that are part of Aaron Judkin's report and are included in this book.
Dr. Aaron Judkins was our archaeologist.
Chase Kloetzke was our forensic expert.
Richard Shaw filmed everything for *Watchers 8 - Cloak of Secrecy*.
And Ron Morehead, whose interest in the elongated skulls ties in with his ongoing research on Sasquatch, or more commonly known as Bigfoot, came to further his research.

The Sr. Julio Tello Museum of Archaeology and Anthropology

The last time we were at the museum, construction for the Paracas display had not yet commenced. What we saw was a gutted building, which a year later would be transformed into a state-ofthe-art museum, rivaling museums in both the United States and Europe.

The Paracas Culture display may be the centerpiece of the Julio Tello Museum of Archaeology and Anthropology and we spent several hours there.



Here are the Etched Doors leading into the Paracas Display

Upon entering we were met with what I would call the official party line as to who the Paracas people were. I use the word were because these people vanished from the area of the coast of Peru. While there are many theories as to why they disappeared, the fact of the matter is, no one really knows what they called themselves, where they originated, or why they vanished off the face of the Earth some 2,000 years ago.

Brien Foerster pointing out where Paracas is on the map. He is pointing directly to Chongos, which is where many of the elongated skulls come from

There are always small surprises while being On the Trail. I never know what is going to jump out at me in a display at a museum, or what someone will say that will astound me.

One such occurrence happened at the museum. Brien asked one of the docents who work at the museum where he thought the Paracas people came from. Without hesitation the man pointed to the sky! Later, when he was in front of the camera and I asked the same question he gave us the party line: the Paracas people came from the Highlands of the Peruvian Andes.

Why did the docent change his story? What was he afraid of? Why did he feel he had to go with the party line, rather than what his core beliefs were?

The museum is incredible and we saw some wonderful artifacts and I could digress here, as I have too many pictures to keep track of, but I want to focus on the Flying Men of Paracas. They are very intriguing and I covered some of this in *On the Trail of the Nephilim, Volume One*.

Tapestry Showing the Flying Men of Paracas

You will notice the serpent coming from the flying man's mouth. According to many New Agers and occultists the serpent denotes wisdom. It seems to be a universal symbol used throughout the globe, and we find it incorporated in this intricate woven textile in Peru and then again thousands of miles away at the Great Serpent Mound in Ohio!

Why is it that this serpent motif is universal? I would posit that when the serpent, none other than the Fallen One, continues to whisper into the minds of men, those who are willing to listen to him are given knowledge, but it always comes with a price.

I am going to include a portion of another book I am working on as it is germane to this discussion and will help to clarify my position.

Author's Side Bar:

Is it possible that shamans and witch doctors all over the world are tapping into the same occult experience, whether through powerful hallucinogenic drugs like mescaline, ayahuasca, or through sleep deprivation?

I believe these "disciplines" act as a springboard into the lower astral, or as I prefer to call it the second heaven, which I explained in detail in The Cosmic Chess Match. What I find interesting is that many of these shamans perform similar ceremonies in order to gain the power they need, and yet they are separated by thousands of miles, and in many cases, centuries apart in their cultural development. I believe these shamans and witch doctors are accessing a hidden power, but to access that power is there a quid pro quo? What, if anything, do these practitioners give in return for the power and so-called knowledge they are accessing? What price do they pay for this power and how do they know the source of this power? Is it coming from a benevolent source or a malevolent one?

In this chapter I will explore a concept I began developing within ***The Cosmic Chess Match*** *and will further amplify here. I believe we live in a supernatural world.*

There are unseen forces and powerful beings, both good and evil, that are around us that we can't see; at least not without either our eyes being opened by God. The real one—the way Elisha's servant's were, who saw the armies of heaven (see appendix), or by "illegal" means like the use of drugs or other mind altering substances, or practices that will produce an altered state, and thus act as a springboard to the lower astral.

We are told in the Bible, or what I prefer to call ***The Guide Book to the Supernatural****;*

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12)

What is amazing to me is that this warning was written almost 2,000 years ago, and yet I believe no one has stated it better or more succinctly than the author of this powerful caveat, Paul of Tarsus. It is very clear from the text that while on Earth we are going up against and doing battle with supernatural entities the likes of which most of us have never seen; therefore, their existence might seem questionable. Yet this warning by Paul, this overview, is a poignant statement, which makes it all too clear that there are powerful, demonic forces in place, capable of attacking us.

With that in mind is it possible that some of these entities contacted by shamans, et al, have been worshipped as gods in antiquity? Is it possible that when shamans use mind-altering substances this is who they contact?—as Paul calls them, the ***rulers of darkness of this world****? Have these entities instructed entire cultures in a belief system that sets up false systems of worship, steering people away from the real God, and substitutes instead a* ***ruler of darkness****, a principality, an archon?*

I believe that the establishment of false religious systems via occult-means, by accessing these fallen entities as I stated above, has been the plan of the Fallen One, who has substituted a false, global religious system.

I would also posit that there is evidence of this everywhere and one of the telltale signs is the use of human sacrifice as a way to appease the gods.

The serpent is giving “wisdom” to men and women who seek after it, but it always comes with a price. With that in mind, here is a short essay about Graham Hancock who wrote a book entitled Supernatural.

Graham Hancock: Supernatural

Graham Hancock is an author, lecturer and an adventurer. He has traveled to many places around the globe in search of man's origins. He is a true "seeker" and continues to search for truth. In his book, *Supernatural*, Hancock seeks out the use of a South American drug called ayahuasca, which is a powerful hallucinogenic plant that catapults the user into a bizarre world inhabited by very strange entities. What is amazing to me is that Hancock, who I believe is looking for answers in much the way I was decades ago, comes to the conclusion that these entities he has contacted through the use of ayahuasca, are obsessed with human reproduction.

Here is what he has to say about his use of the hallucinogenic:

…what do spirits and aliens want from us? - it seems clear, even from this necessarily brief survey of the evidence that what they want, more than anything else, is to mate with us and create hybrids. This simply begs the question, of course - notably, why do they want that, and how long have they wanted it for?

The use of ayahuasca is interesting in that there are two plants that when mixed together create the powerful drug that, when consumed, alters a human being's perception of the universe, and, in my opinion, catapults them into the realm of the second heaven.

The question I have is this: how was this discovered? Who was it that took these two plants knowing that their combination produced a powerful hallucinogen?

Was this an accidental discovery or was there a powerful entity whose resides in the second heaven responsible for giving the first Shaman the formula to create the drug? The steps one must take to create the drug is a very complex formula that must have been given by some source en toto, otherwise it would not have been affective on the user, so where did this advanced knowledge come from?

Was this drug designed to keep open the gateway or portal between these fallen entities and the inhabitants of earth? I believe it was, and so, if my hypothesis is correct, we see the drug, ayahuasca, used ritually for centuries and what springs up around it is a false religious system that the people accept because it has always been part of the culture.

So Hancock, through the use of Ayahuasca and the rituals set down hundreds if not thousands of years ago by those who created this powerful drug, is participating in the same experience that countless Shamans before him also experienced. However, just because he experiences something it doesn't mean it is the truth. Deception always goes hand in hand with so-called knowledge. I can say this with authority as my experience with drugs also led me to contact off-world beings. At the time, I believed I had discovered the secret of the universe. I now realize I was duped, deceived into believing a lie. There is only one source for true knowledge of God and the universe, and it comes in the prophetic words of the Bible.

As mentioned above, Hancock comes to the conclusion that these entities he meets in this altered state are preoccupied with the human reproduction system. Why is this so? He then expounds on this idea and unbelievably ties it into the modern-day UFO abduction phenomena. In my opinion he gets it! He's connected the dots! Let me explain.

First Hancock is propelled into an area that is otherworldly in which he sees bizarre creatures in this place that I would call the second heaven. It is a place where the Fallen Angels, and other beings reside.

It is a dark place, full of deception and lies and yet there is knowledge to be found there, but at what price? When the Shaman goes to this place he can acquire secrets and wisdom.
This wisdom is associated with the serpent and we see the serpent motif used in cultures all over the world.
I have jokingly stated in my lectures that it's never a nice furry bunny rabbit, it's always the serpent and the reason for this is, the serpent was the origin of this wisdom. We read in Genesis 3:8-14

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not

eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then ***your eyes shall be opened, and ye shall be as gods, knowing good and evil****. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat…*

Please take note of the Part I highlighted. *Your eyes shall be opened and ye shall be as gods knowing good from evil*! This is the same lie that the Fallen One has used since he first put it in front of Eve, millennia ago.

He knows it works because of two false promises. The first is that the eyes of the woman would be opened and you will know good from evil and then you will be like a god!

This is what the serpent's knowledge is and I would state emphatically that this same so-called knowledge has lured initiates all over the world to serve the originator of the lie. Think of the mystery schools in Egypt. Moses goes up against them when he appears to Pharaoh. In other words, there is a system already in place and the leading ruler of Egypt, Pharaoh, is in league with them and dependent upon their advice and knowledge.

In closing this short chapter on Graham Hancock, unless we come to grips

with the fact that these entities are far more intelligent than we are and are masters of deception, it is very easy to be overwhelmed by the information and so-called knowledge the seeker gets while on the drug.

Yes, there is knowledge, but it is from the source of all evil in the universe, the Fallen One, Satan. It cannot be trusted, as it is demonic and full of deception. In the end it will require the person who seeks it to worship The Fallen One and ultimately lead a person to ruin and death….

In closing this section on the Flying Men of Paracas:

Flying Men of Paracas

No one actually knows who and what is trying to be depicted with the Paracas tapestries. Why were the Paracas people obsessed with the flying

men? What were they trying to portray? Why are they only seen on the tapestries and not on any of the pottery? Could these possibly be a depiction of the fallen angelic host? I understand it's speculation, but the real answer is lost in history, as no one knows what happened to the Paracas people and why they suddenly died out, leaving their tapestries, mummies and elongated skulls for us to find more than 2000 years later.

Why is it that we see the serpent motif, usually coming from the Flying mans mouth? As I stated earlier, it does denote wisdom but where is this wisdom from?

Cradle Head-Boarding?

The new wing of the museum is dedicated to the Paracas culture and there is a display of elongated heads there. According to the display all of these skulls have been Cradle head-boarded.

Also, inside the Julio Tello museum, is what is known as the skull room where thousands of skulls are kept out of the public eye. I would point out, that to the best of my knowledge, no DNA testing has been done on any of these skulls.

With that in mind how can anyone be certain of how these skulls were formed? While I will admit Cradle head-boarding is responsible for some of the skulls we see, I don’t believe it is the case in all instances.

Let’s take a look at what was on display.

Elongated Skull Showing Trepanation – Julio Tello Museum – Paracas Display

Description of Trepanned Skull:
Male Skull Displaying Trepanning Covered with a Gold Sheet. Wari Kayan

Cemetery, Final Phase

David Childress and Brien Foerster wrote a book entitled, Elongated Skulls and Cranial Deformation. In it, they put forth the idea that the cultures that practice cranial deformation are emulating someone, or some other culture. They also point to the fact that cranial deformation is a worldwide phenomenon.

In their book they discuss trepanation, which is the deliberate cutting of the skull, creating a hole that is sometimes covered with a thin gold plate, replacing the skull material that has been removed. I have personally seen examples of this, not only at the Tello museum but also at Sr. Juan Navarro's museum, where unlike my experience at the Tello museum, I was able to closely examine the skulls.

Why is the Paracas culture practicing trepanation? Is it to relieve pressure on the brain or something else? The party line at the Tello museum is that the Paracas people were engaged in fishing and other "dangerous" trades that caused accidents to the head. Really? All the trepanning is done because of accidents? I find that hard to believe.

Trepanation was supposedly a way to relieve the pressure on the brain. This is very delicate brain surgery and as you can see from the photos, gold leaf was placed over the trepanned skull. Where did the Paracas people learn this? Why did they practice this?

I wonder if perhaps it is a way to induce some sort of permanent altered state of consciousness? Is it possible that only the Paracas Royalty were trepanned?

AF11736
1984
Cráneo de mujer con modelado cuneiforme.
Cementerio Cerro Colorado, Paracas Tardío.
Female Skull Displaying Cuneiform
Modeling.
Late Paracas.

Cráneo de mujer con modelado bilobular.
Cementerio Cerro Colorado, Paracas Tardío.
Female Skull Displaying Bilobular Modeling.
Cerro Colorado Cemetery, Late Paracas.
Elongated Skull – Julio Tello Museum

You will notice the different shapes created by different methods of head-binding. This is what the museum demonstrated with these full colored depictions.

How Cradle Head-Boarding was Done How Cradle Head-Boarding was

Done How Cradle Head-Boarding was Done

You will notice the different shapes of the skulls and above each one an explanation of how the shape of the skull was altered to achieve the desired look. While this certainly occurred in some of the skulls, I do not believe it accounts for all of the skulls.

In fact I would posit that some of the people are born with this type of skull and it may be genetic. This is why the DNA testing will show, once and for all, whether or not these shapes are genetic deformities, or the results of human manipulation.

Behind the Scenes at the Museum

Here is an interesting story that happened in the Julio Tello museum. Brien

went up to one of the docents who was standing at his post and asked the man where he thought the Paracas people came from. Without hesitation the man pointed to the sky.

When Brien told me this I was astounded. I went up to the man and asked the same question, this time with Irene translating for me and the docent started giving me the party line—the Paracas people came from the Highlands. This was his rehearsed spiel!

What interested me is this. The man at first answered truthfully, from his core, what he really believed and not what he had been told to say. Then, when asked a second time, he defaulted to the "party-line." Why would he do this? Why would he change his story? Where did his belief that the Paracas people came from the sky originate? Who told him this?

It would seem to me that the docent's story is part of the oral tradition which is shunned by many academics, but it's what I find fascinating and perhaps closer to the truth than we realize.
The docent's story may point to the identity of the Flying Men of Paracas. It is at the very least an accounting of the oral tradition.

While it may sound like superstition, it does lend itself to the idea that what I would call angelic beings, fallen or otherwise, may have come to Paracas. Is it possible that these Fallen Hosts of heaven appeared in all parts of the globe? If the Paracas people were descendants of the Nephilim tribes that fled the Levant, than this would make sense. They were here before the flood and *also afterward, when the sons of God went into the daughters of men and had children by them*.

We were also granted access to the back of the museum where the public is not normally allowed to go.
I told Aaron Judkins, our archaeologist on this trip, to have our translator Irene ask the docent if we could see the back room, as Aaron was visiting from America.

To our amazement she allowed us to enter. Our first stop was the burial place of the man of whom the museum is named for, Julio Tello. I had no idea the legendary Peruvian archaeologist was entombed here.

This is hallowed ground for all who have come after this great man, a man who dedicated his life to preserve Peruvian history.

Julio Tello Gravesite

We were then led along a sidewalk where I could see a storage warehouse of thousands of pots, from all Peruvian cultures, placed carefully on metal shelves.

Inside the Pottery Storage Facility

We were then led to a small room where skulls were being examined and cataloged and there we were shown a mummy that had been recently put on display.

The Examination Room **The Mummy**

To my amazement we were then led to the museum director's office.

In closing: What we saw only piqued my curiosity. There is a room located at the museum called The Skull Room where 10,000 skulls, many of them elongated are kept. I tried to access the room in May of 2014, but it was closed, as the museum was having a special function.

As I stated earlier, as far as I have been able to ascertain, there has been no DNA testing on any of the skulls!
This is why we are trying to get samples out of the country through all the proper channels. I am working with a Peruvian archaeologist, as well as an

American archaeologist, to make this a reality. As of this writing we have nine samples from Sr. Juan Navarro's Paracas History Museum, obtained under the supervision of our Peruvian archaeologist.

Technician Examining and Cataloguing

Skulls **Director of the Julio Tello Museum of Anthropology and Archaeology**

We are going through the proper channels in order to get them out of the country and tested here in the United States.

Proper DNA testing will prove one way or the other where the Paracas people came from and who they were.

We have preliminary DNA tests from samples taken out of the country by researcher Lloyd Pye, performed over three years ago.

They are from one of the Paracas skulls in Sr. Juan Navarro's museum. Here are the preliminary results from the testing.

I want to preface this by stating that when Brien Foerster posted the preliminary results online, it went viral.

Brien was the subject of a great amount of criticism. There were also articles written about my posting the results on my BLOG.

What amazed me is that these Monday-morning quarterbacks had all the answers, but in reality, their arguments and protests were nothing more than straw man arguments at best.
They have no idea who the geneticist was that tested the material; what skull the sample came from; or anything else involving the testing.
Some of these articles just blasted away with ad hominem attacks, directed at both of us, ignoring what was stated by the geneticist.

Of course many of these people claim to be Christians, but not one of them called me to ask about the testing. We were also attacked by both the scientific community and various elements from academia. This is why we are now painstakingly going through the process to obtain legal permits to get the samples out of Peru.

One article stated that the samples were contaminated. I wrote the author and asked her how could she possibly state this? Her statements were a blatant falsehood. It makes me wonder why these folks are so adamant in their position, boldly proclaiming that these skulls cannot be Nephilim skulls. What are they afraid of? That DNA may in fact prove the Biblical narrative? I think they all protest too much!

The Pyramid In Lima

In Lima there is an adobe pyramid that is thousands of years old. I will include this here for one major reason. Human sacrifice was practiced at this site and I believe this practice was originated by the Fallen One. The site has been restored to what it may have looked like in antiquity, however no one really knows for sure.

Pyramid in Lima as Seen from the Air

I want to show you a side-by-side comparison of the restored adobe pyramid and what it actually looks like today.

Side-By-Side Comparison
On the left is the restored pyramid and on the right, a view of what it looks like today, a pile of rubble.

The archaeologists who restored this are in some respects, guessing what the original structure looked like. However, what is important to me is this; why do a group of people decide to create a structure like this in the first place?

As we explore in the future tome, *On the Trail of the Nephilim III*, there are various disciplines that are employed in the making of these complex structures. In my chapter that discusses the similarities between Coral Peru, and Teotihuacan Mexico, we see how the disciplines of advanced geometry, engineering, knowledge of the equinoxes and solstices, and architecture, all come into play.

What is astounding is that these ritualistic complexes arrive in perfect form, ready-built, but there seems to be no culture which precedes these sites, acting as a springboard for the complexity of the construction.

These sites, like the pyramid in Lima, arrive fully formed. I have to question why these are being built and why the need to resort to human sacrifice?

I would propose that this knowledge of advanced construction methodology arrived from an outside source. Native Americans would call this source, The Star People. The Ancient Alien crowd would label the source as part of the, Ancient Astronaut Theorists. However, I hold to the biblical narrative, which tells us the Fallen Angelic host of heaven were on the Earth in the days of Noah, and also afterward!

This outside intelligence is giving this advanced knowledge to a group of humans, in some cases thousands of years before geometry was even invented. Think about it for a moment. Why are these structures being built? What is their logical purpose?

Think of the manpower and infrastructure necessary to construct a pyramid like the one we see in Lima! Millions of adobe bricks are used in the construction and this means the work is being supported by a large, complex society. There must be an infrastructure in place to provide food and shelter, as well as to pay for the workers.

However, I want to bring a topic that some might be unwilling to broach. It is the matter of human sacrifice. No matter how much we would like to tap dance around the issue of human sacrifice and state that we can’t impose our cultural mores on another culture that lived thousands of years ago, human sacrifice is just as deplorable today, as it was in antiquity.

That being said, I asked our Peruvian tour guide about this and he directed me to this photograph depicting a human sacrifice.

Human Sacrifice

Why did this culture practice this? Who instructed these people on the need to kill one of their own, in a ritualistic way, and for what purpose? What god were they appeasing with this blood sacrifice?

We would find this practice an affront to us today, and yet many archaeologists and anthropologists give human sacrifice a pass and don't dwell on it. In Chichen Itza, Mexico, over 50,000 people were ritualistically slaughtered on top of the pyramid there. We must come to grips with this and realize, that, in my opinion, an outside agency—that of the Fallen One—is demanding this blood-letting.

Human Ritual Sacrifice The Book of Enoch tells us that the Fallen Watcher angels came to Earth and gave some of the secrets of heaven to mankind. Is it possible some of these Fallen Ones came to what is now Lima?

In Closing

The Book of Enoch tells us that the Fallen Watcher angels came to Earth and gave some of the secrets of heaven to mankind. Is it possible some of these Fallen Ones came to what is now Lima?

Did they establish a system of worship, wanting to be declared gods by mankind? Did this feed the need for human sacrifice, as well as the vast pyramidal complexes we see throughout South and Central America, ritualistic sites for these Satanic sacrifices?

These sites are everywhere and as I pointed out they are created using a variety of highly advanced disciplines. Where does this knowledge come from? I would advance the idea that this knowledge came from Fallen Angelic Hosts. They are the ones who created these complex sites, seeking worship from mankind.

These fallen angelic beings would appear as gods to humans and we know from the biblical narrative that angelic beings, both good and fallen, have what we would call supernatural powers.
They may be telepathic; they may be able to levitate objects, or fly through the air. If so they would be revered as gods.
Men and women would bow to them and curry their favor.
Their offspring, as the biblical narrative instructs us, would be the Nephilim —the union of fallen angels and the women of Earth—who then would be elevated to a godlike status, and in turn, worshipped. Part of that worship would be the construction of precise ceremonial complexes, many which would include the pyramidal design.
These ritualistic centers may have been created using knowledge, which at that time, was unknown to humans and thus these sites appear out of nowhere fully formed.

There is a supernatural world. There is a Cosmic Chess Match, a war being fought in an unseen dimension by fallen beings, whose greatest desire is to be worshipped as gods, imitating the real God of creation.

I believe these beings gave secret knowledge and thus were worshipped by men and women in different places all over the globe for many centuries.

12: Interview with Sr. Juan Navarro Hierro

Translation by Irene M. Flores

Sr. Juan is a warm, soft-spoken, native Peruvian who has spent his life in Paracas. He has explored the area around Paracas and is considered the foremost expert on the area's skulls and culture.

L.A.: What motivated you to create the Paracas History Museum?

J.N.: First of all, about 40 years ago my father told me:
Juan, there are some boxes in there that are from my father (Juan's grandfather). I don't care about the boxes, so go check what is inside of them.

When I got into those boxes, I saw the artifacts. It was in 1966. So when I opened the boxes, I was in shock. I was surprised to see the beautiful pieces, and I decided to preserve and keep the artifacts instead of selling them.

There were about 150 pieces from different cultures and I began to study each piece.
That's where I started to learn about the different cultures. I began to visit the museums and learn. And I learned by doing the research and taught myself how to see if a piece is real or fake.
My first experience encountering the *huaqueros* (tomb robbers) was in Camacho, and they were finding a lot of pieces. So I went to that area and started buying the pieces.
I also started going through the archaeologist sites in Paracas, Pisco, Chongos, Carhuas, and the area surrounding Pisco.
By going to all these places I found heads, mummies, and small pieces that I put back together.
Forty years ago I used to sit at the table with my father and discuss the artifacts, but my father didn't care about the artifacts his father had found. He wasn't interested, but I was.

L.A.: Where do the elongated skulls come from? What culture?

J.N.: Paracas

L.A.: When did the Paracas people first appear in Peru?

J.N. : Fredericko Angel, a famous Peruvian archeologist in the 1950s, was driving his Jeep where the Hilton is now (in Paracas). One of the tires got stuck in the sand. He saw a head. He started excavating. Then he found a town.

He found houses made of cana brava (like bamboo) and junco (a plant that is used to make string). He also found food, beans, melons, punkins (sic), chili peppers, tomatoes, and yucca. He also found euayaba (a fruit in Peru) and the sweet potato. He took all of the samples to the U.S. labs and found out it was about 7,000 years old.

The first Paracas people inhabited that area about 7,000 years ago. They also found that the spines of the cactus were used to catch the fish. With the fiber of the cactus they would make fishnets. From the squash they would make a buoy for the nets.

They also found a flute. They were the first musicians of the Americas. According to the researchers, the (remains found in the) area where the Hilton is now were called the Santo Domingo people, but no elongated skulls (were found). Those people were the first (to practice) agriculture in the Americas.

These were not the Paracas people we know today. They also found bodies covered with tataro leaf (a plant that grows in Peru).
I believe the Santo Domingo people came from the highlands and found a good source of food and an ideal climate.

The houses were grouped together in a circle and in the center they found the main house, which I believe was for the chief. They found a vicuna (wool from the Alpaca family found only in the extreme highlands).

In the cemeteries they found knives that were made of bones and stones. I have some in my museum.
L.A.: So when do the Paracas people show up?

J.N. : Julio Tello, father of Peruvian archaeology, came to this area and found

a cemetery that he called a necropolis. He believed it was 5,000 years old! He also found another place called Otuma, which is dated about 4,000 years old.

L.A.: Was the climate here different 3,000 years ago than it is today?

J.N. : I was doing some research in Pisco and I dug down into the sand about three meters and found only sand and realized this place has always been a desert. I also found evidence of a landslide in the area. There have been earthquakes and other things in the area. This is a place with earth changes. I did this in 1994.

L.A.: How many people do you think made up the Paracas population?

J.N. : The Paracas people developed in (the areas of) what are now Chincha, Pisco and Nazca, and were always close to the ocean. We don't have the number of people, but it must have been thousands. The ones that lived by the ocean were fisherman, and the ones near Chongos were farmers.

L.A.: While many of the skulls in your museum have been cradle-boarded, some were not. What do you think is going on?
J.N.: All of the heads were man-made, not natural. **L.A.**: What about the skulls with one parietal plate. Is this Paracas royalty?
J.N.: It hasn't been proven yet. There was a conference of doctors in Paracas, and they didn't have any answer for why they have only one parietal plate except perhaps from compressing the skulls.
L.A.: The baby's head has red/blondish hair. Why do you think that is?
J.N.: I was really surprised and that made me believe that the Paracas people came from overseas! They were very intelligent human beings.
L.A.: Where was this artifact—the baby skull—found?

J.N. : It was found with his father and mother in Chongos. I think it's a royal tomb, because the baby was found with his toys and his diaper. Only the royal kids had diapers. They were different than the other ones. The mother's facial features seem to indicate she was tall and strong.

L.A.: Chongos was the graveyard of the Paracas people. How big is this area?
J.N.: The area is 100-200 hectors; it's about 2500 acres.

L.A.: The large skull at the Ica Museum came from Chongos. Do you think there are other skulls like it out there?
J.N.: Only in Chongos have they found those skulls.
L.A.: The Paracas royalty seemed to have had red hair and blond hair. Indigenous people all have black hair, so why do you think this is?
J.N.: These people came from a different part of the world. They were immigrants.
L.A.: What part of the world do you think they came from?
J.N.: From the Pacific or the Atlantic.
L.A.: Who do you think the flying men of Paracas were?
J.N.: There is a Paracas legend that says one of the witches came from the sky.
L.A.: But they are flying men, not women?
J.N.: The flying men came from the sky.

L.A. : Why is the Paracas culture obsessed with the flying men? In the museum in Lima there seems to be many flying men. In fact, there are tapestries with many flying men. One is holding the skull of a victim and licking it. Why do you think this is so?

J.N. : It could have been their imagination. It is only seen in the tapestry, not in the ceramics: maybe because the ones who made the tapestry were women. In the pottery we never find the flying men: only in the tapestry. I have one ceramic in the museum with one face; maybe you can take a picture. **L.A.**: Is there a connection between the Nazca lines and the flying men?

J.N.: Yes.
L.A.: But the original lines at Nazca were made by the Paracas, yes?

J.N. : When they were flying—the flying men—they made the lines. They were made for the offerings to the gods. The gods were the sun, moon and the stars and the flying beings that came from the sky. Some of the spiral lines found in Nazca were made around 400 B.C. (Most of) the lines were made around 700 B.C.

L.A.: What do you think the Paracas glyph, the Candelabro, in the bay represents?

J.N. : It was a navigational marker used by the Paracas. They used to go to Ecuador to bring the orange stone, espondylus, which is more valuable than gold. It was the food for the gods. The necklaces were worn by the royalty. When the Paracas people came from the north to the south, they used the Southern Cross as a navigational constellation, and the point of entrance was the Candelabra. I think it's a cactus. There was a monolith and one of the symbols was a cactus or candelabro in Tiahuanaco.

L.A.: When did the Paracas people leave the area and why?
J.N.: When the Nazca arrived it had already been 350 years since the Paracas were there. They were gone.
L.A.: Where did they go?
J.N.: No one knows. It could be that an earthquake happened, or illness. It could have been from the wars. In Pisco they found original early Nazca pottery.
L.A.: There is evidence that the Paracas people might have used the wheel to create pottery, yet we know that the following cultures: Nazca, Chincha, Wari, as well as the Inca, did not. Why?
J.N.: The ceramics were made with the hands, even the finely crafted ones. They didn't have any evidence of the potter's wheel being used.
L.A.: What do you think happened to the Paracas people?
J.N.: They just disappeared. They just left… disappeared.
L.A.: Your final thoughts?

J.N. : The Paracas people were very intelligent people and made the most beautiful tapestries in the world. In one pulgata (1.5 inches) the weave is 500 strings. In Europe they only use 100 to 150. You can see in the tapestries and textiles that (on one side there is a) man with one color and on the other side another color. The designs were reversible!

They were great in medicine. When Tello came here in 1930, one tapestry cost about five solas; now, in 2014, they are sold for more than a million dollars.
We should preserve everything about the Paracas. Everything about the Paracas should stay here as a testimony of the people who were here and were the highest culture in the world.
Also the enigma of the heads, we should preserve these.

13: The Paracas History Museum

Museum

One of the main reasons we went back to Sr. Juan Navarro's Paracas History Museum was to closely examine the baby skull that had come out of the Chongos Necropolis. This skull was still wrapped in the original funerary cloths. Sr. Juan Navarro, the curator and owner of the museum, allowed us to unwrap the skull to see what it actually looked like. Part of Sr. Juan's willingness to do this was quite practical! The skull was starting to create a very unpleasant odor in the museum, even through the glass display case.

Aaron Judkins, our archaeologist, and Joe Taylor, the curator of the Mount Blanco Museum and our expert caster of artifacts, were going to unwrap the skull so we could examine it. Then, Joe would cast it.

Chase Kloetzke, our forensic field expert, would take samples of the cloth and other artifacts for testing in U.S. labs once we acquired the proper permits to get the samples out of the country. At the time of this writing this is still a work in process.

The Three Skulls

The three skulls that you see in the above picture were found in the Chongos Necropolis. They were sold to Sr. Juan by a *huaquero*, a grave robber, who plundered the grave illegally. This tomb robbing is being done throughout the many graveyards in Peru and there is no way to stop it, or even slow it down for that matter. Skulls like the ones in Sr. Juan's museum would fetch $1,000

a piece on the black market. In addition the elaborate tapestries that are found inside the mummy bundles, as well as gold and silver artifacts, create an almost irresistible allure of instant riches for the *huaqueros*.

The place where these three skulls were found in the Chongos Necropolis

Sr. Juan purchased these skulls and then registered them with the Ministry of Culture in Ica, so he has gone out of his way to preserve the history of Peru. This assures future generations of Peruvians that their heritage will not be lost to the avarice of the *huaqueros*.

One of our long-term goals is to conduct a proper archaeological dig at the site where these three skulls were found and exhumed. We would like to see if we could assemble the entire skeletons, because we know the exact

location where these artifacts were found.

We know from the display at the Julio Tello Museum in Lima that a shaft is dug down a considerable ways, and then a room is created outward from the shaft, where the mummy bundles are then stacked.

Mummy Bundles of the Paracos People as Shown at the Julio Tello Museum

We have no way of knowing what lies in the partially excavated tomb in the Chongos Necropolis, but Sr. Juan seems to think that the Paracas royalty was buried much deeper than the shallow grave from which the baby skull and the other two skulls were taken, and this is what we would hope to find in our future archaeological expeditions.

Based on the location of where the skulls were found we estimate the age of the baby skull to be around 2,000 years old. The reason for this is we know that the end of the Paracas culture came around this time: right around the time of the birth of Christ. This, of course, is an estimate and only Carbon-14 dating will be able to tell us exactly how old the skull really is.

The Unwrapping of the Baby Skull

Preparation by Chase Kloetzke

The Baby Skull Being Unwrapped

Unwrapping the baby skull took hours. Joe Taylor, hunched over the artifact, with the assistance of Aaron Judkins, painstakingly peeled back the centuries-old mummy wrappings. Here are a series of pictures that best describe the action that took place in the museum.

Unwrapping the Baby Skull

Paracas Embroidery – a sign of Royalty?
A Forensic Trail: Courtesy of Chase Kloetzke

Joe Taylor and Aaron Judkins at work

Our First Hint of the Hair Color

As you can see by the previous photo, this was our first glimpse of the hair color of the baby. To our astonishment the hair was a strawberry blond color and the texture was very fine. What is this hair color doing in Peru? We have been told by mainstream archaeologists that the inhabitants of the New World came across the Bering land bridge at the end of the last ice age because they were chasing megafauna!

With that theory in mind, there is no place for strawberry blond hair color. In fact, a case can be made that this hair color originated first in Europe and the Middle East.

There is a discrepancy between the explanations of mainstream archaeology and the evidence we are finding in Peru, and this is why it is so important to get the scientific data: not only for the DNA testing of these skulls, but also other forensics like plant pollen and Carbon-14 dating.

We continued to unwrap the baby skull, and as the wrappings came off I realized that this skull was very large.

Baby Skull

Sr. Juan had another skull in his museum that we placed next to the baby skull to compare the two. It became obvious that the baby skull found in Chongos was very large.

Baby Skull Comparison

The question for all of us who were involved in the unwrapping of the baby skull was this: is this Cradle head-boarding or a genetic anomaly? My good friend and co-producer of the *Watchers* series, Richard Shaw, believes this is genetic. However, our archaeologist, Aaron Judkins, leans toward headboarding. The truth of the matter is we don't know how the skull was shaped like this. We know that Cradle headboarding occurred, but as I asked in *On the Trail of the Nephilim, Volume One*: why does a culture deem this necessary and desirable? Why would someone get up on a Monday morning and say to a child, "We're going to make a cone head out of you son!"

While I am making light of the subject, the point needs to be considered. Are the Paracas people emulating beings that look like this naturally? Are they perhaps trying to make their children look like Paracas royalty, all of who may have had elongated skulls?

To belabor a point I have brought up time and time again in this volume: this is why the DNA testing is so important. On the other hand, we did test the hair with Raman spectroscopy, as you read about in an earlier chapter, and what we found there was shocking to me.

Were the Paracas people descendants of a Nephilim tribe? If so, is there evidence other than the Raman testing that may point to this? In a later chapter I will discuss our journey to Camacho, which is another site that the *huaqueros* have been plundering. However, what we discovered there was not only unusual, but very unsettling as well.

Forensic Team

I'm including this photograph of our team, donned with gloves and masks to show how careful we were in handling the artifact.

Joe Taylor holding the unwrapped skull. Notice the hair color!

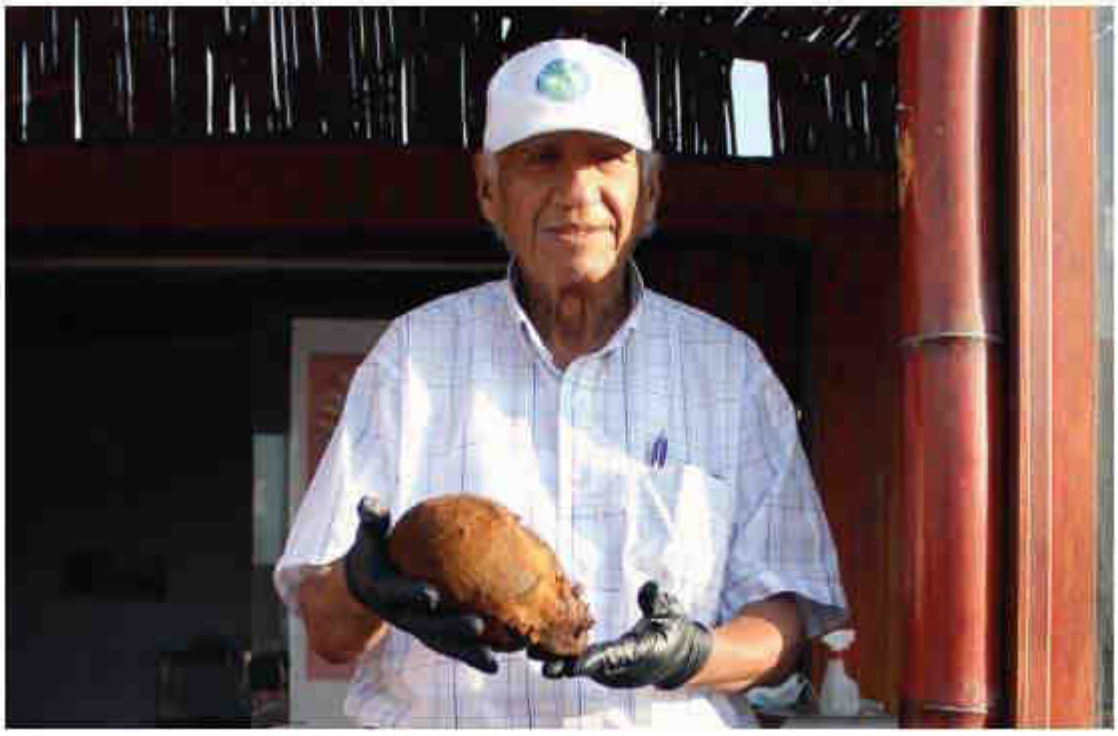
Joe Taylor holding the skull - Side View

The Baby Skull

The Baby Skull in the Sunlight

We all saw the hair color was not the typical black, coarse hair found in indigenous cultures throughout the Americas, but when we took the skull outside in the sunlight we were all amazed at the color: as it was strawberry blond.

Here is Sr. Juan holding the skull minutes after we had finished unwrapping it.



Sr. Juan Navarro Holding the Baby Skull

Another View of the Baby Skull

We have samples in Peru that are labeled and in paper containers, which are then stored safely in plastic bags. We are awaiting the completion of the paperwork to bring these samples to the United States for testing. With the testing we will be able to answer the questions of the hair color as well as the mtDNA. Until the testing is completed we can only theorize as to what caused the elongated head shape of this baby skull. Are genetics responsible? Are these skulls the remnant of the Nephilim who fled the Levant almost 3,500 years ago? We know several facts that point to this.

1. The Paracas people show up around 3,300 to 3,500 years ago. This fits the

timeline of the conquest of the Levant and the diaspora of the Nephilim tribes.
2. The Paracas people had intricate textiles, some of which were not duplicated with the same level of sophistication until modern times. Their weave is perhaps the best in all of the cultures throughout history. Where did they get this technology? Who taught them this incredible skill?

3. Brien Foerster found a perfectly round bowl in the Chongos Necropolis (more about this later). This is Paracas pottery. It is very thin, glazed on one side and also perfectly round! Is this evidence of a potter's wheel being used? If so, the potter's wheel originated in the Middle East and was not used in preColumbian times by any of the indigenous people who inhabited the Americas.

4. Many of the elongated skulls show an absence of a sagittal suture resulting in only one parietal plate and not the two in a normal skull. Is this genetic or the result of head-boarding, or something else?

The Baby Skull Held by Sr.

Juan

The Baby Skull Side View

This is why I’m on the trail!

Taking the Hair of the Larger Skull

The Larger Skull

We were allowed to take the hair off one of the larger elongated skulls at Sr. Juan's museum. The reason? In order to cast this skull, Joe Taylor needed the hair off. He was able to do this and I will show you a picture of the final cast. This skull was found along with the "baby" in the same grave at Chongos. It is most likely a female and as you can see it is very large. It also has no parietal suture and only one parietal plate.

Joe Taylor at Work

Joe and Chase making the mold of the skull

14: Thoughts on the Red-Headed, Elongated, Baby Mummy Skull: Unwrapping and Molding It

Joe Taylor, Marzulli Team
January 2014
Paracas, Peru

It was an emotional experience, sad in a way. But it left us wondering why this child died so young. Child sacrifice or natural death? Indications for both were revealed as we worked on it.

The plan was to unwrap the skull and preserve the cloth intact. I thought it would take an hour. The cloths I had seen and handled from the graves of Peru were all in very good shape; not this one. Everywhere where it had a crease, the cloth had separated. It was all very fragile, though the colors were still amazingly bright.

It took all day with the help of Aaron Judkins to remove the head covering. A different cloth made of a very fragile open fishnet like weave was directly over the face.

The cloth was about eight inches wide and about 24 inches long. On one side of the long edge was a three-fourths inch wide border with a crab design of alternating purple and turquoise green, woven into the yellow background. One can see these same kinds of crabs washed up on the beach of Pisco, Peru. On the opposite side were twisted tassels about one-half inch wide of a medium brown color, the same color as the cloth. It was probably all of cotton. The handiwork was beautiful.

The excitement of seeing the fine red hair all still neatly arranged was a first. Thrilled that we had corroborated our suspicion that there were natural redheads among the Paracas people 2,000 or more years in the past, we were both gratified and sobered to see the remains of a precious little child’s head

and wondered about its brief life.

The intensity of bending over that fragile little skull, straining every muscle to hold my hands steady, took its toll. By evening I was screaming in pain from two compressed vertebrae and unable to get my breath or straighten up. I required a visit to the local hospital for some relief. The pain persisted for several months especially when the process was repeated a few days later as I was removing the mold by myself. But we accomplished our goal and what a privilege!

This tiny mummified head with red hair was a first for us as well as the Paracas Historical Museum.

The tools we used were a plastic burnishing tool and a scalpel. During the unfolding, tiny samples of the cloth were taken to look for pollen or volcanic ash, etc. Chase Kloetzke (the team's forensic expert) took a swab inside the cranium with the hopes of performing future lab tests. Each of us wore masks over our mouths and noses, as well as rubber gloves, and we had our hair pulled back.

The child's skin was dark brown to black with red-brown areas. The hair was red. The lower jaw was still attached to the skull. Its right ear was flattened but all there. The left ear was there but much flattened. It seemed to have an adult profile as its nasals were so long.

All the bones were paper-thin. The whole skull was almost weightless. Was it a female? The profile was beautifully shaped. It seemed to have had bangs and hair down to its collar.

But there was damage to the skull and lower jaw. Serious damage. The ascending ramus of the left lower jaw, the part that attaches to the skull, was broken off almost down into the tooth row. There was no remnant of a brain and the occipital condyle (that attaches to the first neck vertebrae) was missing as well as the bone around it. What could have caused this?

Did the *huaqueros* break the head off of the body when they excavated it? Why would they do that? The whole baby wouldn't have weighed but a pound or two and would have easily fit into a common plastic shopping bag.

Wouldn’t the whole mummy be worth more than just the head? I was not convinced that it was due to their grave-robbing activity.

The only other alternative was that the child was murdered as an offering to their gods. That this was practiced is well established in Peruvian archaeology and described in their museums, such as the museum for the pyramid in Lima.

But again, why was the left lower jaw broken? To do that to a living child would take some violence. We know from Peruvian and other ancient South American cultures that this was done. Plus the brain had apparently been removed prior to burial. The skin on the right side of the neck was considerably longer than on the left, seeming to indicate that it was severed by a knife rather than broken by the *huaqueros*.

The fontenelles above the nasals appeared to be fused, indicating normal fusing of those bones at this child’s age.

A Peruvian forensics dentist came in to inspect the teeth and indicated that the child was about fourteen months old. All of the child’s teeth were still there and in good shape. They were a bluish color at first and later gray.

The skin was gone from the left side of the face but the left zygomatic arch was intact, though very fragile and a translucent amber brown in color. The “soft spot” on the top of the baby’s skull was open as a triangular shape, with about one quarter up to a half inch open still.

But why was this child’s skull so long and flattened front to back? Was it genetic or due to headbinding in the first year of life when the bones are pliable? The extremely long profile view is astonishing to the western mind. Why?

Looking at this amazing skull, I began to consider the possibility of molding it. “No, it’s impossible,” I thought. The hair is thin and fragile. The skull is paper-thin and the teeth are very loose in their sockets.

I finally decided it could be done if Senior Juan would agree. I explained that I would spray on a thin coat of PVA (polyvinyl acetate) that is easily

removed with acetone, and is the standard in most museums in the States. This would consolidate the hair. It worked.

The left zygomatic arch was the size of a toothpick and I had to place a clay disc inside it to make the separator for the two halves of the latex rubber mold.

I cannot think of any other professional mold maker who would have attempted it. It worked. However, it was not without a personal price; more hospital visits to keep the pain at bay until I could get back to Texas where I began extensive chiropractic treatment and heavy doses of painkiller.

When the mold was ready to be removed, the team left for Bolivia and I had to pull it alone all while sitting bent over and under constant stress for nine hours. Once the mold was started I could not stop or it would have "formed a memory" of being bent, since latex starts curing as soon as it is removed.

One spot did retain a dent because separating the hair a few strands at a time in order not to damage them took so long that the latex cured bent. However, this was cured when we began casting.
In order to show all of the teeth, I left the mouth slightly open and carefully filled the open area with clay. The same was done in the nasals and under the head.

The mold turned out very well considering the extreme conditions under which it was made, and the casts have given the scientific researcher something to study that is otherwise impossible to obtain since the skull is so fragile and would not survive much handling.

The separation between the two mold halves was extra long so that the mold would come off without putting pressure on the skull. Only three thin layers of ammonia-based latex were used, with the last having a layer of cheesecloth worked in for strength. Mother molds were made of a thin layer of burlap and molding plaster so as not to damage the skull. The mold had to be pulled as soon as possible while it was still slightly uncured, so it would have maximum flexibility and remove more easily.

With my back in spasms, the removal was daunting. But, having the casts

from it has made it worth the suffering!
Some parts of the scalp came up as they were actually just sitting unattached to the skull. Those were glued back with tiny drops of Elmer's white water soluble glue.

As soon as the mold was removed, the skull was put into storage. Why was this child's head so long? Was it natural or was it deliberately deformed? Perhaps the obvious responses are not enough. Perhaps there is much more to be learned. That is why I am part of that bunch of people who wander off into the uncharted places. All research starts with a question. I am not satisfied that we know it all yet!

The red hair says something. Evolutionists and traditional archeologists have insisted that ancient man was "primitive," unskilled, non-traveling and had no knowledge of God, or of demons, or of fallen angels.

The stories all over South America that tell of tall men or men-like beings with beards and white skin are no doubt true. The stories all over North America of giant white men with long red hair are no doubt true. The stories that they came on boats or from the sky are no doubt true. Who were they? Did they marry the local ancient Peruvians?

Why do almost all academics say otherwise: that man couldn't have made boats, or sailed, or had the knowledge of the oceans? David and the giant Goliath are the problem. The fact that whole races of people existed who were seven to twelve feet tall and taller goes against modern archaeologists' beliefs.

I for one will keep asking and looking and God willing come to the truth about these strange things!
Joe Taylor
June 9th, 2014 The Mt. Blanco Fossil Museum, 124 West Main, Crosbyton, Texas 79322

15: Osteological Evaluation of Four Elongated Skulls from Paracas, Peru

by Aaron Judkins, Ph.D., Consulting Archaeologist

July 11, 2014

Specimen Number 1:

Infant, elongated skull (15-22 months)
General observations: One intact cranium; intact maxillae; one intact mandible

In general, the skull has been remarkably preserved. The general shape of the skull is elongated with red-auburn colored hair still intact. This made evaluation of skull sutures difficult to assess as this obstructed the view.

The general morphology of the individual visible cranial bones is within normal limits. There is the metopic (nasal) and frontal sutures noted that are non-fused. The sagittal suture cannot be assessed exteriorly via the anterior view due to hair obstruction. However, it is noted via the interior of the skull as seen from the inferior view and is of expected configuration and is non-fused. Sutural bones (Wormian ossicles or Incan Bones) were not possible to

visualize due to the hair. The foramina are of expected configuration. The skull is atraumatic with no trepanation noted. Skull measurements were conducted using both straight and elliptical digital calipers. Cranial volume was measured using rice to determine the weight. The weight was then converted from kilograms (kg) to cubic centimeters (cm3) to determine volume. The density of the rice (753 kg/m3) was factored in.

Result:
Cranial volume: 797 cm3. Normal range for age: 369-961 cm3
Conclusion:
Although the configuration of the skull is elongated, the cranial volume is within normal limits.
Dentition:
All of the fully erupted teeth are deciduous and in good condition. There are no dental restorations or prostheses. There is no significant attrition.
Fontanelles:

Unable to assess the anterior, the posterior, sphenoidal (anterolateral), and the mastoidal (posterolateral) fontanelles due to hair obstruction.
Summary:

1. This is an excellent example of an infant elongated skull. It is not currently possible to reliably differentiate between male and female infant and young child skeletal remains or amongst the major racial groups within subadults.

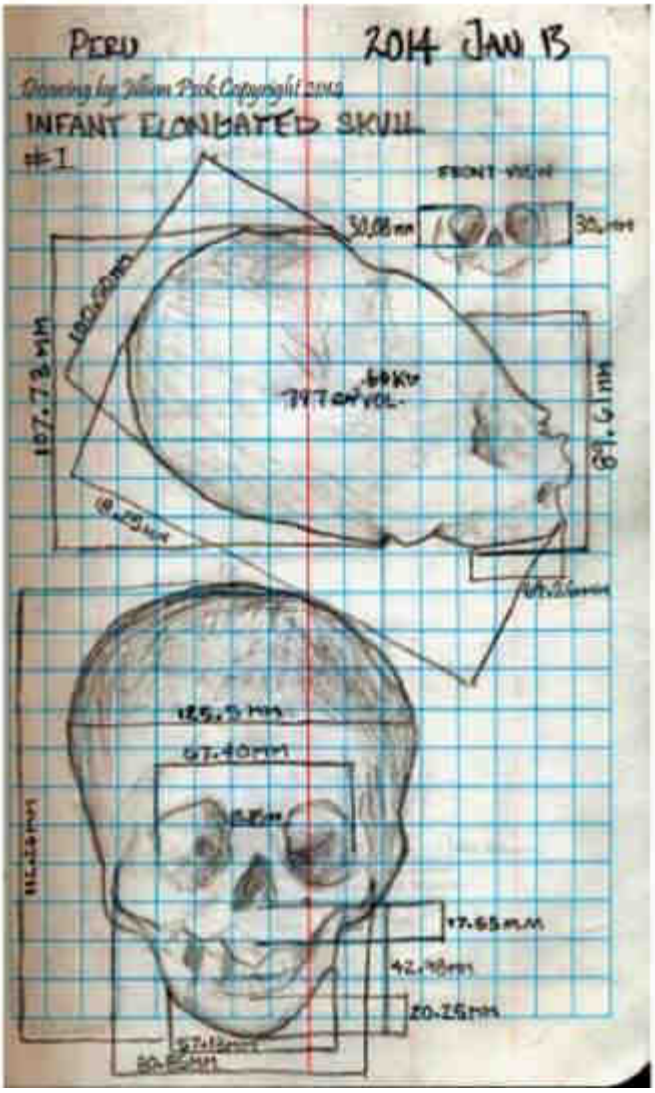
2. Age assessment of skeletal remains is best done in the context of the entire skeleton. It is important to emphasize that when limited to the skull, age assessment of subadult remains is best done through a coordinated evaluation of such features as dentition and fontanelle closure, as well as radiographs and/or computed tomography (CT) scans. This is particularly key for studies of tooth development (calcification, eruption). However, this testing was not readily accessible, nor available during the initial on-site examination. It is important to emphasize that the evaluation of a skull without these methods is preliminary. However, the ability to analyze such remains from the strict perspective of osteology is fundamental for evaluation.

3. Dental Age: Likely 15 – 22 months. Non-Dental: no older than 22 months. Evaluation for age was done by a consulting forensic Peruvian dentist, Dr. Daniel Mendoza Alarcon, who used odontological parameters based purely on visible eruption patterns noted.

4. In the evaluation of subadult skulls, particularly when studying ‘typical’ eruption patterns, it must be stated that statistical data is based on populations, and may not necessarily be reflective of reality in an individual.

5. It is necessary to note the differences between primary and secondary dentition, eruption patterns, and controversies surrounding the timelines that ‘typify’ those eruption patterns.
6. The probability of cuneiform modeling should not be ruled out. Differential diagnosis should include “cultural practices” by the Paracas culture.
7. Applying the scientific principle of Ockham’s razor: while it does not tell us that the simplest explanation is true, it may provide the best explanation

based on methodological grounds.



Specimen Number 2:

Adult, elongated skull (unknown age)

General observations : One intact cranium; intact maxillae; intact mandible (not shown) The skull is in good condition. The general shape of the skull is markedly elongated (in the anteroposterior plane); it has a very high forehead, and a deeply sloping parieto-occipital region. The ectocranial morphology of the individual cranial bones is within normal limits. The foramen magnum is unusually large and the occipital condyles are very large and somewhat elevated although the general morphology of the individual visible cranial bones is within normal limits. The mandible is robust (not shown). The coronal suture is clearly visible with partial fusion noted. The sagittal suture is absent. Skull measurements were conducted using both straight & elliptical digital calipers. The hair is red-auburn colored which is mostly non-intact. This made evaluation of the skull very easy to assess. The skull is atraumatic with no trepanation noted. Cranial volume was measured using the technique already described above.

Result:
Cranial volume: 2,390 cm3. Normal range: 1,350-1,750 cm3 with 1,450 cm3 being average.
Conclusion:
The cranial volume is much larger and outside of normal parameters.

2

Dentition:
The dental condition is poor. There is evidence of severe periodontal disease, and only 9 of 32 teeth remain. Caries and severe abrasion are noted.
Features of Sex:

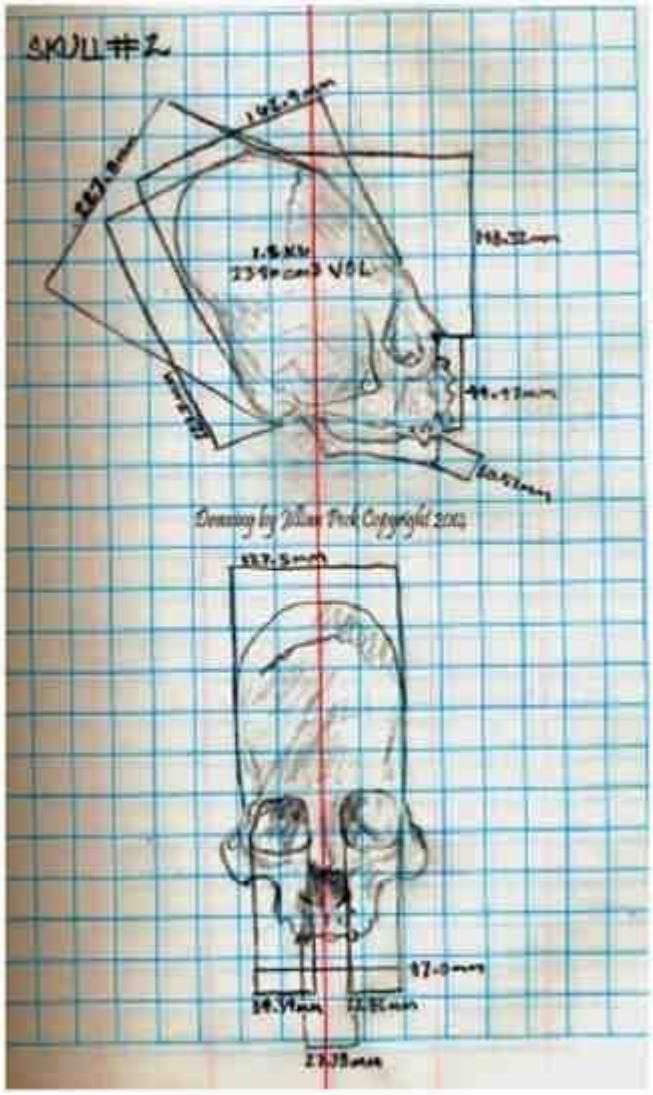
The supraorbital ridges are bulging, and the supraorbital margins are well-rounded. The mastoid processes are large, and suprameatal crests (zygomatic arch extensions) are present. The nuchal area is large but not significantly ridged.

Summary:
1. Adult; probably male although sex and age are not definitively determined.
2. Cranial volume is much larger than expected and outside of normal parameters; unknown etiology.

3. Absence of the sagittal suture; cannot rule out craniosynostosis with marked dolichocephaly.

4. The skull appears to possibly share a few similar Polynesian traits but this is inconclusive at this time.

5. The probability of tabulate modeling should not be ruled out. Differential diagnosis should include “cultural practices” by the Paracas culture.
6. Applying the scientific principle of Ockham’s razor; while it does not tell us that the simplest explanation is true, it may provide the best explanation based on methodological grounds.



Specimen Number 3:

Adult skull (unknown age)
General observations: One intact cranium; intact maxillae; no mandible

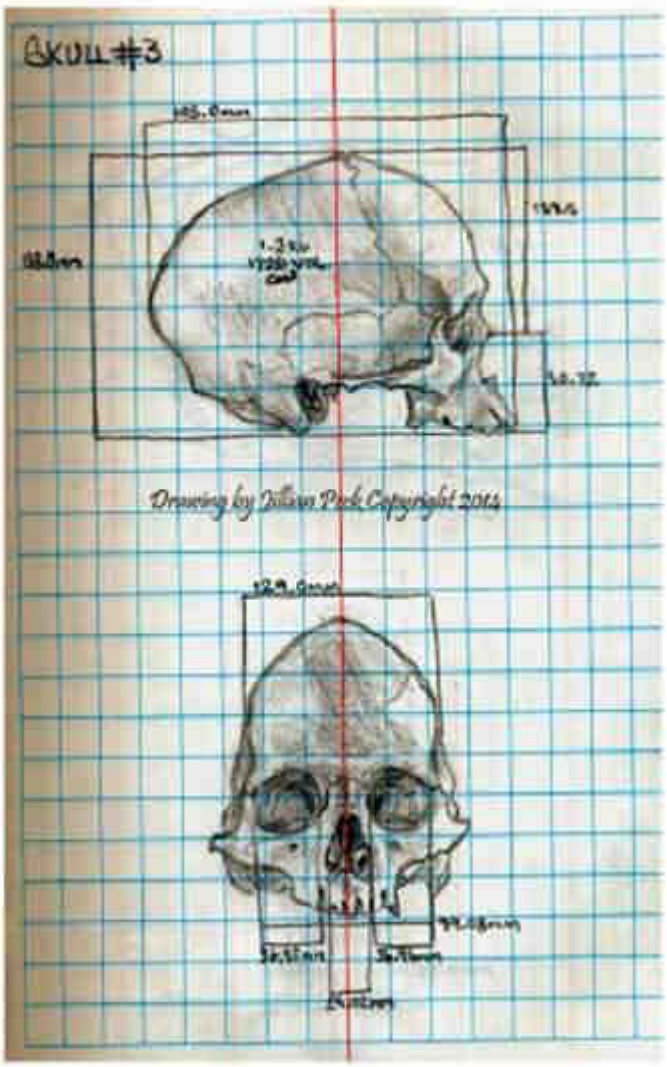
The skull is in overall good condition with no hair. The coronal suture is clearly visible with partial fusion noted. The skull is atraumatic with no trepanation noted. The sagittal suture is absent. Two markedly elongated parietal bones are possibly fused at the midline, and a small ridge/elevation sits at what would have been the site of the sagittal suture. The skull exhibits a mild sagittal keel and parietal bossing. The cranial sutures are otherwise normally configured. The individual visible cranial bones are within normal limits.

Skull measurements were conducted using both straight and elliptical digital calipers.

Cranial volume was measured using the technique already described above.
Result:
Cranial volume: 1,726 cm3. Normal range: 1,350-1,750 cm3 with 1,450 cm3 being average.
Conclusion:
The cranial volume is within normal parameters.
Dentition:
Absence of most of the teeth in the maxillae.:
Probably male with bulging supraorbital ridges

Summary:

1. Adult; most likely greater than 30 years of age.
2. Cranial volume is within normal parameters.
3. Absence of sagittal suture with a mild sagittal keel and parietal bossing. Cannot rule out craniosynostosis with moderate dolichocephaly.



Specimen Number 4:

Adult skull (20-24 yrs of age)

General observations : One intact cranium; intact maxillae; no mandible; Paracas, Peru The skull is small and in overall good condition. There is no hair. The skull is atraumatic with no trepanation noted. The forehead is somewhat sloping. This specimen has a deviated septum and flattened nasals. The coronal suture is clearly visible. The sagittal suture is absent. In the left temporal suture there are four extra bones. The occipital profile is markedly flat. A large sutural bone (Wormian ossicles or Incan Bones) is noted in the lambdoid suture. The skull has an appearance of having been flattened in the anteroposterior plane.

Skull measurements were conducted using both straight & elliptical digital calipers. Cranial volume was measured using the technique already described above.

Result:

Cranial volume: 929 cm3. Normal range: 1,350-1,750 cm3 with 1,450 cm3 being average.

Conclusion:

The cranial volume is smaller than normal parameters for an adult skull. Unknown etiology

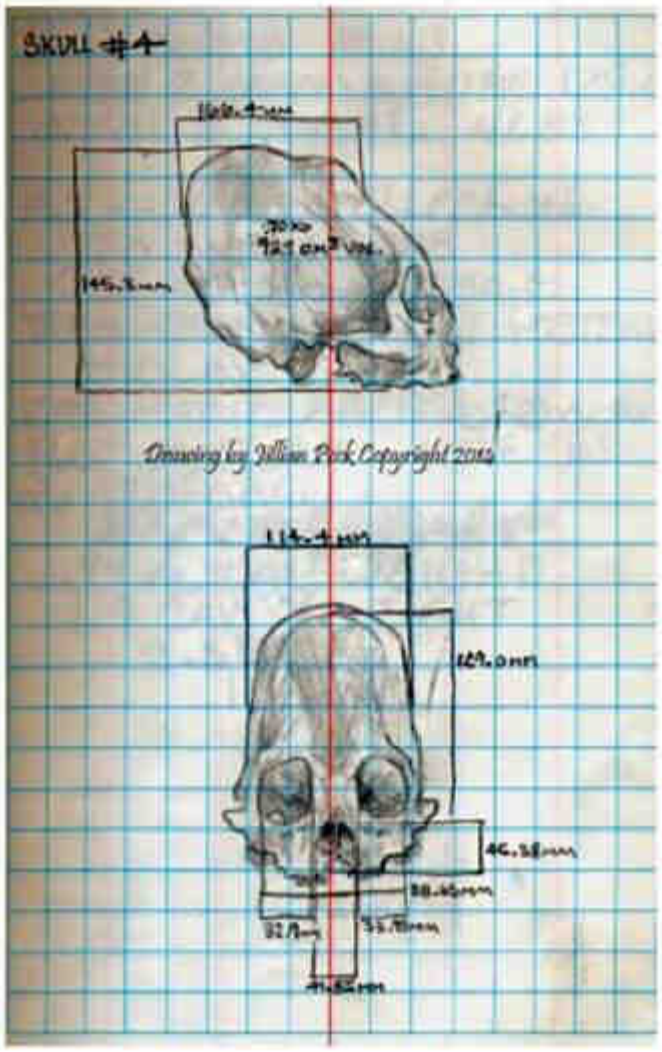
Dentition:

Absence of the teeth in the maxillae. There is a one-half inch separation between where the front teeth were. Without the mandible, it is difficult to assess the degree of alveolar prognathism; however, the maxilla suggests at least a mild degree of prominence.

Features of Sex:
Assessment of sex indicates female characteristics, as there is a generalized gracility of the cranium.

Summary:
1. Adult female; most likely between 20-24 years of age.
2. Cranial volume much smaller than anticipated for suspected age.
3. Absence of sagittal suture. Cannot rule out craniosynostosis with marked scaphocephaly.
4. The nasal appears to possibly share similar Polynesian traits of flattened nasals with a deviated septum
5. Prominent cranial shape anomalies. The probability of annular modeling should not be ruled out. Differential diagnosis should include “cultural practices” by the Paracas culture.
6. Applying the scientific principle of Ockham’s razor; while it does not tell us that the simplest explanation is true, it may provide the best explanation

based on methodological grounds.



DISCLAIMER:

This report is meant only as a preliminary examination of the skulls using anatomical, anthropological and forensic sciences to learn more about their forensic osteology. Although my evaluation has been done with the original specimens, my evaluation is based solely upon the osteologic material and my opinions are based solely upon the material presented to me.

Cranial capacity was measured using rice to determine the weight. The weight was then converted from kilograms (kg) to cubic centimeters (cm3) to determine volume. Using this method was the only viable method available in the field and can only estimate cranial capacity.

Forensic investigations should also include additional studies that would be undertaken to formulate a basis of accumulated knowledge by a forensic anthropologist and/or pathologist and the publishing of a peer-reviewed report. Definitive analysis should include laser scanning, function analysis by FORDISC 3.0 and/or 3D modeling.

My opinions regarding these skulls were made without access to the entire skeletons. This should not be considered a final report or definitive analysis of the specimens.
Aaron Judkins, Ph.D. www.AARONJUDKINS.com

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16: The 1842 Fetus with the Elongated Skull

I owe this find to my friend Brien Foerster. He sent me the link a few months back and what a find it was. It seems that there was a journal written in 1842 entitled, *Peruvian Antiquities*.[9] What we found there was astonishing and here's why. It seems there were others, well over a century ago, who were interested in the elongated skulls found in Peru. Even then there was lively discussion about the cause of these skulls.

I will copy the entire page here for your review, followed by a brief commentary and of course hand-drawn pictures of what the researchers found. First, let me state that these authors have no Nephilim dog in the hunt and therefore they are not trying to bolster or help prove my hypothesis, for they lived almost 200 years ago. It's an old trail, however, the information is priceless.

Can there be found 3 anywhere, now existing, the races above named, pure and without any mixture ?
The most scrupulous investigations on these points have furnished us with the following results:

First, the true Indians who although dwelling in that part of Peru formerly under the power of the Spaniards, were never mingled in blood with Europeans or Africans, indicate by the formation of their crania a race very distinct from all the other tribes of South America, so that they might be considered a really primitive race, were it not that the facts brought to light incontestably prove that they proceed from the union of the three races already described.

Thus the cranium, in its contour, assumes the square form of the Chinchas. The size of the face is large, the upper jaw sufficiently projecting and

oblique, the orbits square, the zygomatic process strongly developed and inclining backward, the nasal process near the frontal bone very strikingly convex, and then descending perpendicularly; the curvature of the forehead has, as in the Aymaraes, an inclination clearly marked from the glabella, the frontal protuberances are scarcely perceptible, the vault of the cranium is thick, the posterior part of the frontal bone and both the parietal bones are like those of the Huancas, although the point of union of these last bones with the upper part of the occipital recalls the configuration of the Aymaraes, the occipital curving from the lambdoidal suture gently at the beginning, and more rapidly afterwards to the base of the cranium.

The right diameter of the cranium passes, as in those of the Huancas, from the glabella to the point of union of the lambdoidal with the longitudinal suture; but, as in the crania of the Aymaraes, the greater transverse diameter passes from the upper root of the zygomatic process of the temporal bone to the same point on the opposite side. The proportion which it bears to the first diameter is as 1 to 1*1 ; consequently a greater approximation than to the proportion of the Chinchas crania, which is as 1 to 1*0.

Although the greater number of the crania of the true Indians is in accordance with these statements, yet there are numerous exceptions, and an approximation greater or less to the three primitive races; an approximation which depends on the provinces in which the Indians live, since we observe that one or the other of the primitive forms predominates more or less in those regions which have been from a remote epoch the home of one or the other of the typical races.

Secondly, the second question is of great importance, seeing that from its resolution the proof is drawn, whether the formation of the crania is or is not the result of mechanical pressure.

Many physiologists, as it would seem, generally consider these forms anomalous, and as an effect produced on the heads of children entirely by pressure with small boards, or broad swathes, with which it was usual to squeeze the crania of infants. It is notorious enough that such a practice did obtain among various barbarous nations of the New World; and that it existed among the Chinchas for the sake of producing distinctive marks in families; an abuse which was forbidden by an apostolic bull in the sixteenth century.

But, in our opinion, those physiologists are undoubtedly in error, who suppose that the different phrenological aspects offered by the Peruvian race were exclusively artificial.

This hypothesis rests on insufficient grounds; its authors could have made their observations solely on the crania of adult individuals, as it is only a few years since two mummies of children were carried to England, which, according to the very exact description of Dr. Bellamy,[10] belonged to the tribe of Ajmaraes.

The two crania (both, of children scarce a year old) had, in all respects, the same form as those of adults.

We ourselves have observed the same fact in many mummies of children of tender age, who, although they had cloths about them, were yet without any vestige or appearance of pressure of the cranium.

More still, the same formation of the head presents itself in children yet unborn; and of this truth we have had convincing proof in the sight of a foetus, enclosed in the womb of a mummy of a pregnant woman, which we found in a cave of Huichay, two leagues from Tarma, and which is, at this moment, in our collection. Professor D'Outrepont, of great celebrity in the department of obstetrics, has assured usThe right diameter of the cranium passes, as in those of the Huancas, from the glabella to the point of union of the lambdoidal with the longitudinal suture; but, as in the crania of the Aymaraes, the greater transverse diameter passes from the upper root of the zygomatic process of the temporal bone to the same point on the opposite side. The proportion which it bears to the first diameter is as 1 to 1*1 ; consequently a greater approximation than to the proportion of the Chinchas crania, which is as 1 to 1*0.

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FRONT AND SIDE VIEW.

We present the reader with a drawing of this conclusive and interesting proof in opposition to the advocates of mechanical action as the sole and exclusive cause of the phrenological form of the Peruvian race.

The same proof is to be found in another mummy which exists in the museum of Lima, under the direction of Don M. E. de Rivero.

It is not possible to explain how, by means of pressure with fillets or bandages, the occipital bone can be transformed to a plane almost horizontal, without producing, at the same time, a considerable declination of the sinciput ; which last is entirely wanting in the Aymaraes, and which we yet find in the Huancas, whose occiputs, notwithstanding, show no sign of pressure, not being, by any means, able to preserve their regular inclination as

the points of resistance to a frontal pressure.

The considerable extension in length of the frontal bone of the parietals, and of the occipital in the last two races, might sometimes lead one to suspect pressure on the sides; but to this opinion is opposed the inclination of the frontal and occipital bone ; but the most effectual proof against the use of mechanical means will, after all, be found in the actual existence of the three races in distinct though limited localities, in which there cannot be found any traces of envelopment or pressure of the head in the newlyborn.

at the same time, a considerable declination of the sinciput ; which last is entirely wanting in the Aymaraes, and which we yet find in the Huancas, whose occiputs, notwithstanding, show no sign of pressure, not being, by any means, able to preserve their regular inclination as the points of resistance to a frontal pressure.

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We can therefore assert with certainty :
I. That the race of the Chinchas is actually found, without any admixture, in various towns as well of the coast of Northern Peru, as of the province of the Yauyos.
II. That the tribe of the Aymaraes is still found in the sierras of Southern Peru.
* * *
If there was only a way to find out what happened to the skeleton of the fetus that was found in 1842.

With what we just read in mind, I wonder if the dentist assessment of the baby skull from the museum can now be trusted. You will notice there are teeth in the fetus. Obviously this is an anomaly as babies do not have teeth. Does this information change the age of the baby skull we unwrapped in

Peru?

With this latest information it would appear that some of these people—if indeed we can call them such—with elongated skulls, may be the results of genetics and not cradle head-boarding.

With this in mind I would point out that along with the geneticist email about his findings it would appear that there is an outside agency manipulating the genome. This is precisely what we read in the Genesis 6 account of the Nephilim.

While we don’t yet have conclusive proof, the evidence seems to be pointing in the direction of validating my hypothesis.

17: Cranial Deformation in Leviticus 19:27

by Cory Hoffman

In Leviticus 19:27-28 the Lord says:

Ye shall not round the corners of your heads; neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

In context, these verses are obviously Divine prohibitions against various forms of body modification. What is particularly interesting, however, are the Hebrew words translated, “Ye shall not round the corners of your heads…”

The Hebrew words translated, “Ye shall not round” are lo (Strong’s 3808) and naqaph (Strong’s 5362). Lo is a negative particle that applies itself to the following word, *naqaph*, which means “to surround” or “to encircle.” Elsewhere this same Hebrew word is translated “compass” (seven times), “go round about” (three times), “go about” (two times), and “compass about” (two times). This word is also closely related to the Hebrew word niqpah (Strong’s 5364), which means “a rope that encircles.” Thus, the word *naqaph* clearly implies some sort of circular motion … a compassing or encircling round-about of something; in this case, the head.

Additionally, the Hebrew word translated, “the corners,” is *pe’ah* (Strong’s 6285), which means “region” or “extremity” and is translated “side” (64 times) and “corner” (16 times). This is the same Hebrew word used just a few verses prior in Leviticus 19:9 when the Lord says, “And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field…” Here, the word *pe’ah* is again translated “corners,” but in reference to the far extremities of the farmers’ fields.

And finally, the Hebrew word translated, “of your heads,” is *ro’sh* (Strong’s 7218), which means “head” both literally and figuratively. The words “of

your" in the phrase "of your heads" do not appear in the Hebrew but are implied by the word *ro'sh*.

In the King James Version (KJV) these Hebrew words are translated, "Ye shall not *round the corners* of your heads…" However, based upon the information contained in the preceding paragraphs they could also be translated, "Ye shall not (surround or encircle) the (extremities) of your heads…" Thus, it stands to reason that this verse is quite possibly a Divine prohibition against the practice of headbinding, i.e. cranial deformation; a practice in which the head of an infant is encircled with pieces of wood, rope, or cloth in order to artificially alter the shape of the skull.

Modern Bible versions seem to overlook this possibility entirely. For example, the New King James Version (NKJV) translates this verse, "You shall not shave around the sides of your head…" Similarly, the New International Version (NIV) reads, "Do not cut the hair at the sides of your head…" And the list goes on. In fact, every modern Bible version consulted translates this verse as a reference to shaving, trimming, or cutting the hair on the sides of the head.

So then, the obvious question arises. If this verse is, in fact, a prohibition against head-binding (and the resultant cranial deformation), then why does every modern Bible version not translate it as such? The answer is simple. Human beings interpret information through a lens made up of beliefs, opinions, life experiences, etc. And, Bible translators are no exception. Thus, it would appear that the Bible translators read Leviticus 19:27, interpreted the text according to their collective beliefs, opinions and experiences, and translated it in a way that made sense to them. In short, they didn't see a prohibition against headbinding because they weren't looking for a prohibition against head-binding.

But, we have to ask ourselves, "What does the source text say?" As mentioned previously, the Hebrew word translated, "round," in the phrase "Ye shall not round the corners of your heads…" is *naqaph*, which has nothing to do with shaving or trimming. Indeed, there are Hebrew words that are translated "shave" and "trim," but they are not *naqaph*. And likewise, there are Hebrew words that are translated "hair," but they are not *pe'ah*. For example, in Leviticus 14:9 we read, "But it shall be on the seventh day, that

he shall shave all his hair off his head…" Here, the word translated, "shave," is the Hebrew word *galach* (Strong's 1548), which means "to shave" or, more specifically, "to make bald." The word translated "hair" is the Hebrew word *se'ar* (Strong's 8181), which simply means "hair."

Therefore, we can reasonably conclude that if the Lord intended Leviticus 19:27 to refer to shaving or trimming the hair on the sides of the head, then He would have instructed the author (Moses) to use the Hebrew words that mean, "Ye shall not (shave or trim) the (hair) (on the sides) of your heads…"

But, this is not the case. Instead, he uses words that mean, "Ye shall not (surround or encircle) the (extremities) of your heads…"

Thus, it stands to reason that this verse is not a reference to shaving or trimming the hair on the sides of the head, but is, quite possibly, a Divine prohibition against the practice of head binding, i.e. cranial deformation.

July 2014

18: The Return to Chongos

Meeting with the Mayor

We found ourselves in the office of the mayor of the city of Pisco. He spoke almost no English, so Irene (Brien Foerster's wife) acted as our interpreter. After about half an hour, we piled into our van and the mayor gave us an armed escort to the Chongos Necropolis.

Mayor's Office

Armed Escort at Chongos

Sr. Juan Climbing the Chongos Pyramid

This was my second visit to Chongos, and I was rewarded with new information. The mayor led us to the top of one of the pyramids there and proceeded to tell us a very interesting story.

Before I get into it I just want to relate that the mayor told this story to us without any prompting. It was a real non-sequitor and came out of nowhere.

He pointed to the remains of what had been a *hacienda* in the distance outside of the Chongos Necropolis, and then back to the pyramid in Chongos, and told us that some time ago there was a lake near the pyramid that we were standing on, but it had disappeared after a strange incident. Then he began to tell us his story. What happened was this.

Years ago, a family who was living in the *hacienda* saw a very bright light hovering over the lake. Startled, they rushed out of their house to get a better view of the object and realized the light was actually a large UFO. They were taken aback by what they saw. They watched and then suddenly the craft sped straight up into the sky and vanished.

Sr. Juan in the Dry Lake Bed

The mayor then told us that shortly after the sighting the lake dried up. When the mayor told this story he did so in a matter-of-fact style. There was no hype or embellishment.

I was taken aback by what I heard. Could this be a connection between the ancient Chongos Necropolis and the modern UFO phenomenon?

If the remains that are interred at Chongos are from Nephilm tribes that fled the Levant during the conquest of Cannan, then in my mind this may create a link between what happened in antiquity and the modern UFO phenomenon.

I realize this may be a stretch to some, but why is the UFO over Chongos in the first place? What did the UFO do to cause the lake to suddenly dry up? Where did the water go that had fed the lake for perhaps centuries? Why did

the UFO target this area? Is it because this was a ritual site?
Are these UFOs keeping a watchful eye on the area, or is it just coincidence?

L.A. Marzulli at the Dry Lake Bed

Another interesting part of the story was that the *hacienda* was abandoned by the family due to a fire and never rebuilt. It lies in ruins today on a beautiful piece of property near the “green belt.” My mentor, specifically in regard to the Nephilim and the UFO connection, was Dr. I. D. E. Thomas, who passed away last year from complications due to Alzheimer’s. He was 93 and the author of 17 books. I miss him….

His book, The Omega Conspiracy, changed my life and set me on the course

that I am on today. Upon the recommendation of Dr. Thomas, I also received an honorary doctorate for my work on the Nephilim; specifically The Nephilim Trilogy, which is a three-volume work of fiction based on hundreds of hours of research.

It was Dr. Thomas who connected the dots between the Nephilim of old, that we find in Genesis 6, and the UFO phenomenon that we find in modernity. He stated in his bestselling book: When this study began, the idea of a super race called the Nephilim living on this planet seemed an incredible proposition. To proceed and predict their return was even more preposterous. But as my research progressed, the evidence became overwhelming. The return of the Nephilim, a super race sired by beings from another dimension, is the only viable explanation for what is happening. As incredible as this sounds, let us regard the ancient saying of Heracleitus who, 500 years before Christ, said, “Because it is sometimes so unbelievable the truth escapes becoming known.”

In some matters concerning creatures from outer space we can only speculate and theorize. But the Bible has much to say on the subject. What exactly is this biblical evidence for the existence of such beings? Does it bring these entities known as the Nephilim within the range of credibility? Not only credibility but I believe it supplies historical documentation.

It offers amazing insights into their existence, origin and identity, and warns of the possibility of their re-appearance in the end times. (Emphasis mine)

Summation

The mayor's story connects the dots for me. It acts as a bridge between what I believe were the remains of a Nephilim tribe that inhabited the Paracas area thousands of years ago and the UFO phenomenon in modernity.

Is it conclusive? Of course not, but his story intrigues me and thus, I am looking for further clues that will bolster my hypothesis. For some who read this, the idea of UFOs is preposterous, as Dr. Thomas tells us in his ground-breaking book, however, as I have stated numerous times, UFOs are real, burgeoning and not going away!

Paul Hellyer, the former secretary of defense for the Canadian government, stated: UFOs are as real as the airplanes flying overhead.
With those statements in mind, what are we to do? Are we to ignore the reality of craft in our skies?
Should we dismiss the elongated skulls found in Chongos as the result of cradle head-boarding? I, for one, will continue to amass evidence that will prove one way or the other the link between the two.

Bowl Brien Foerster Found and Why it’s Important

As we were exploring the Chongos Necropolis, Brien and his wife Irene found a bowl.

The Bowl

Paracas pottery differs from later cultures such as the Wari, Chincha, or Inca in that it is very thin and is burnished. Its sides are very smooth, and what is more remarkable is that the artifact Brien found is perfectly round. When placed on a glass display cabinet in Sr. Juan’s museum, the bowl spun perfectly.

Was a potter’s wheel used to create the bowl? If so, we have a huge problem

because we know that the wheel was *not* used in South America until the arrival of the Spanish, and the time of the conquest began.

We also know that the potter's wheel originated in the Middle East. So if the Paracas pot was created on a potter's wheel, how did these people get knowledge of its use? Is this yet another piece of evidence that links the Paracas people back to the Middle East? If so, it destroys the theory that these people came across the Bering land bridge at the end of the last ice age. It certainly deepens the mystery and seems to indicate that the Paracas people originated from elsewhere.

Think about it. They have advanced textiles unrivaled by the cultures that came after them. Their pottery is unique and differs greatly in style from the later cultures. If the Paracas did not come from the Middle East, then where did they get the knowledge to make perfectly round, fine bowls, as well as intricate textiles?

The bowl certainly adds to the mystery and enigma of the Paracas people.

19: Mysteries Of The Paracas People: Clues That Don’t Fit The Conventional Paradigm

by Brien Foerster

Of all of the great ancient cultures of Peru, the Paracas are perhaps the least understood, and even Peruvian archaeologists admit this. They lived at or near the coast of Peru, south of Lima, and according to radiocarbon dating rose as a society about 1500 BC; but where they originated is perplexing.

According to the general paradigm of the history of the Americas, it is presumed that all of the native people of these lands can trace their ancestry to Asiatic migrants who crossed the Bering land bridge from eastern Russia some 10,000 to 20,000 years ago depending upon which source you study. And thus all have somewhat similar characteristics such as darkish skin, black hair and brown eyes.

Cultural skills, technologies and social characteristics should be similar and are in some respects. In general, most of the Amerindian peoples utilized whatever resources they had in their areas, and were quite ingenious at developing hunting, fishing and domestic tools. Where wood was present it was fabricated into a dazzling array of useful items, often in concert with stone or even metal implements. And those that had access to clay, created pots and other vessels for home and even ceremonial use.

However, the potter’s wheel is not recognized as a technology that was present prior to the arrival of Europeans in the late 15th or perhaps 16th century, and here the Paracas present us with an anomaly as they appear to have had such devices as much as 2,000 years before the arrival of Columbus.

During the filming of *Watchers 8* in January of 2014, one of our group discovered a broken clay pot in one of the ancient grave yards in the Paracas vicinity. Once all of the pieces had been reassembled, and thankfully more than 95% of the original shards were present, the entire crew was shocked at how astonishingly round the vessel was. If we spun it on a glass tabletop, it proved to be very stable, and from measuring the width of its opening with a ruler, found that it was in fact perfectly circular.

Added to this, the thickness of the pot was amazingly thin, being perhaps two to three millimeters. The idea that it was made by coil building or other known Native American techniques had to be dismissed, and it rang like a bell when tapped, meaning that it had been fired with very high temperatures; something more akin to Chinese or even Middle Eastern pottery technologies. As well, it was not the only example of such advanced clay working skill, as the crew found many other pieces of broken Paracas ceramic works in the area, as well as in the Paracas History Museum owned by Sr. Juan Navarro.

“(Most Native American) ceramics were hand built using a simple coiling technique in which clay was rolled into long threads that were then pinched and beaten together to form the body of a vessel. In the coiling method of construction, all of the energy required to form the main part of a piece is supplied indirectly by the hands of the potter. Early ceramics built by coiling were often placed on mats or large leaves to allow them to be worked more conveniently…

“The earliest forms of the potter’s wheel (tourneys or slow wheels) were probably developed as an extension to this procedure. Tournettes, in use around 4,500 BC in the Near East, were turned slowly by hand or by foot while coiling a pot. Only a small range of vessels were fashioned on the tournette, suggesting that it was used by a limited number of potters.

“Many modern scholars suggest that the potter’s wheel was first developed in Mesopotamia. A stone potter’s wheel found at the Mesopotamian city of Ur in modern-day Iraq has been dated to about 3129 BC, but fragments of wheel thrown pottery of an even earlier date have been recovered in the same area. However, southeast Europe and China have also been claimed as possible places of origin.

Furthermore, the pottery wheel was also in popular use by potters starting around 3500 BC in major cities of the Indus Valley Civilization in South Asia, namely Harappa and Mohenjo-daro. Others consider Egypt as "'being the place of origin of the potter's wheel. It was here that the turntable shaft was lengthened about 3000 BC and a flywheel added. The flywheel was kicked and later was moved by pulling the edge with the left hand while forming the clay with the right. This led to the anti-clockwise motion for the potter's wheel which is almost universal.'"[11, 12]

If the possible presence of the potter's wheel among the Paracas was the only anomaly present, it could simply be dismissed as coincidence. However, we must also take into account other aberrant factors. One is the presence of red hair found on many of the skulls of the Paracas royalty. It has been suggested that red hair could have originated in Paleolithic Europe, especially since Neanderthal also had red hair.

The only Neanderthal specimen tested so far (from Croatia) did not carry the same MC1R mutation responsible for red hair in modern humans (the mutation in question in known as Arg307Gly). But since Neanderthals evolved alongside *Homo sapiens* for 600,000 years, and had numerous subspecies across all Europe, the Middle East and Central Asia, it cannot be ruled out that one particular subspecies of Neanderthal passed on the MC1R mutation to *Homo sapiens*. It is however unlikely that this happened in Europe, because red hair is conspicuously absent from, or very low in parts of Europe with the highest percentages of haplogroup I (e.g. Finland, Bosnia, Sardinia) and R1a (Eastern Europe), the only two lineage associated with Mesolithic and Paleolithic Europeans. We must therefore look for the source of red hair elsewhere. Unsurprisingly, the answer lies with the R1b people thought to have recolonized Central and Western Europe during the Bronze Age.

The origins of haplogroup R1b are complex and shrouded in controversy to this day. The present author favors the theory of a Middle Eastern origin (a point upon which very few population geneticists disagree) followed by a migration to the North Caucasus and Pontic Steppe, serving as a starting point for a Bronze-age invasion of the Balkans, then Central and Western Europe. This theory also happens to be the only one that explains the

presence of red hair among the Udmurts, Central Asians and Tarim mummies.

But it does not explain the Paracas, whom most if not all archaeologists assert were 100% Native American in ancestry. As well, we have to consider that the Paracas royalty had elongated skulls, which was an attribute and cultural practice not found in the area prior to or after their existence.

“Artificial cranial deformation, head flattening, or head binding is a form of body alteration in which the skull of a human being is intentionally deformed. It is done by distorting the normal growth of a child’s skull by applying force. Flat shapes, elongated ones (produced by binding between two pieces of wood), rounded ones (binding in cloth) and conical ones are among those chosen. It is typically carried out on an infant, as the skull is most pliable at this time. In a typical case, head binding begins approximately a month after birth and continues for about six months to two years.”[13]

The classic Paracas elongated skulls are those best described as vertical cone heads, and hundreds of these have found their way into museums and even private collections worldwide. The largest have been used in articles and books about aliens, Annunaki, alien/human hybrids, etc., but DNA testing has not been conducted. L. A. Marzulli and his assonciates are attempting to obtain samples with the proper permits and take them to the USA for testing.

And finally, the textiles made by the Paracas were perhaps the finest ever crafted in Peru, much more so than the later Inca, who existed up until 1532 AD. Where would this amazing knowledge have come from, and why can we not find earlier cultures in the area or indeed in Peru that had such amazing textile and pottery skills as well as traits such as red hair and elongated skulls? It could very well be that the Paracas arrived on the shores of Peru prior to 1500 BC. From what homeland is unclear, but the above characteristics could reference the Middle East.

The seafaring capabilities of many ancient Middle Eastern cultures are apparent, and their exodus could have been the result of warfare, population pressures or even the sense of adventure. Again, the DNA testing of the oldest obtainable Paracas skeletons will be critical to obtain a glimpse into the history of these enigmatic ancient Peruvians who seem to have vanished

as a culture about 2,000 years ago, leaving no obvious descendants.

20: I Found Two Skulls

While exploring in Chongos, Ron Morehead called me over to the remains of one of the numerous graves that had been robbed by the *huaqueros*.

Ron Morehead at Chongos

Like much of what we see in Chongos, there were bones and the remnants of artifacts lying all over the ground. Here is an example of what the area looks like.

Bones and Pottery Shards

You can see a femur from a skeleton that has been removed from its grave as well as some pot shards. This is a telling example that shows the work of the *huaqueros* and their lack of respect for not only the dead but for the history of the Peruvian people as well.

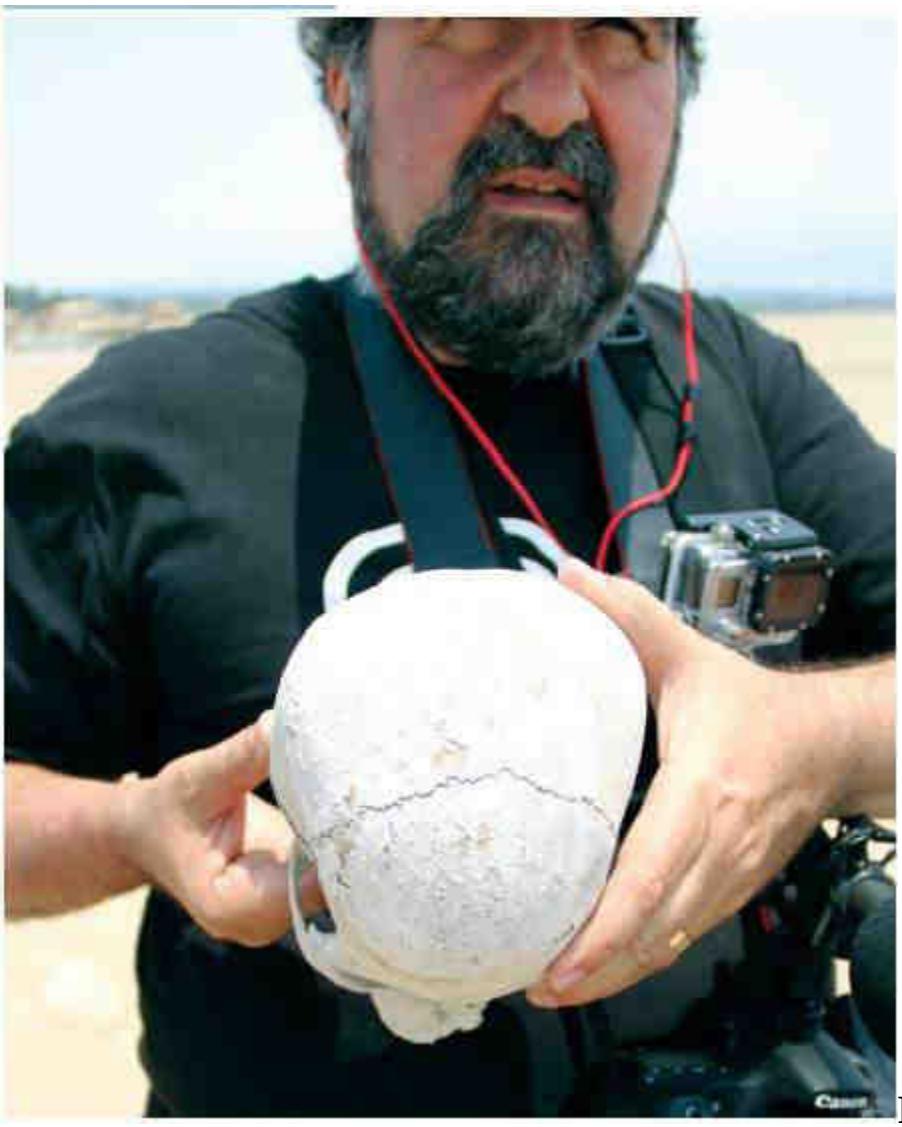
I continued exploring the area further and as I was walking I noticed two domed, white objects, barely visible in the sand.

Having been to Chongos before I reasoned these were most likely skulls. I began to carefully brush the sand away from the object and soon realized these were indeed the remains of skulls. In a few minutes I had uncovered both skulls and examined them in the sunlight.

What immediately caught my eye was the absence of a sagittal suture on one of the skulls.

Two Skulls

By this time Richard Shaw had walked over. Here is a shot of him holding the skull that lacks a sagittal suture and has only one parietal plate.



Richard Shaw

Holing the Skull

Aaron Judkins then joined us and continued to explore the area. Here is a lineup of what we found.

The Line Up

We found these skulls in January of 2014. A few months later, in May, I co-led a tour with Brien Foerster and part of our tour included a visit to the Chongos Necropolis. After the tour left we went back to the area again. I'm going to include what we found there in this chapter, even though my multiple visits to Chongos took place over several months' time.

The Stone Markers

While walking through the Necropolis, Brien pointed out what appeared to be “walls.” These were stones that clearly were being used to mark out a perimeter of some sort. These stones were hauled to the site from the river below. Some of these stones were quite large and took a real effort to transport them to where they are now.

The Stone Walls

The Green Belt with the River in the Background

There are several different theories as to how these stones were used. When I examined them I found that the stones were only on the surface; they were not part of a wall because there was only one course. When we climbed to a higher vantage point it became clear that there were many of these stones that delineated a particular part of the necropolis. We don't know who is responsible for the placement of the stones. In other words, the Paracas people may have been the culture responsible, or it may have been a later culture such as the Wari.

This is another reason why Carbon-14 dating would be helpful in that we may be able to determine when the stones were placed. There are the remains of textiles and other artifacts intermingled around the walls that could be tested to see how old the walls are. This would let us know if these stone markers were created by the Paracas, or another culture that came later.

My theory in regard to these markers is that they may have been used to delineate where certain classes of people were buried.

Using the Paracas culture as our baseline, we see that their society had different classes of people. There were fisherman, farmers, textile workers,

potters, and priests who I believe were responsible for the practice of trepanning the skulls. At the top of the social structure were the Paracas royalty. I believe these were the people with the elongated heads and red hair. If my theory is correct, and these are a remnant of a Nephilim tribe that fled the Levant, then they would be hybrid beings and thus may have been viewed as gods by a normal human. While we don't know what supernatural powers the Nephilim might have had from being sired by the fallen angelic host, we see evidence of super human strength by those who are possessed by demons. One such case is the man of Gadara, who according to the account given to us in the Gospels, broke the chains that bound him and could not be restrained.

We are told in the oral tradition handed down to us by Native American tribes, that the giants— many of whom had red hair—were able to tell the future and read a person's mind. There are also stories of giant red-haired cannibals who were able to pick up a buffalo while running next to them.

Josephus, the first century Jewish historian, tells us about the Nephilim:

For which reason they removed their camp to Hebron; and when they had taken it, they slew all the inhabitants. There were till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this very day, unlike to any credible relations of other men. Now they gave this city to the Levites as an extraordinary reward . . .

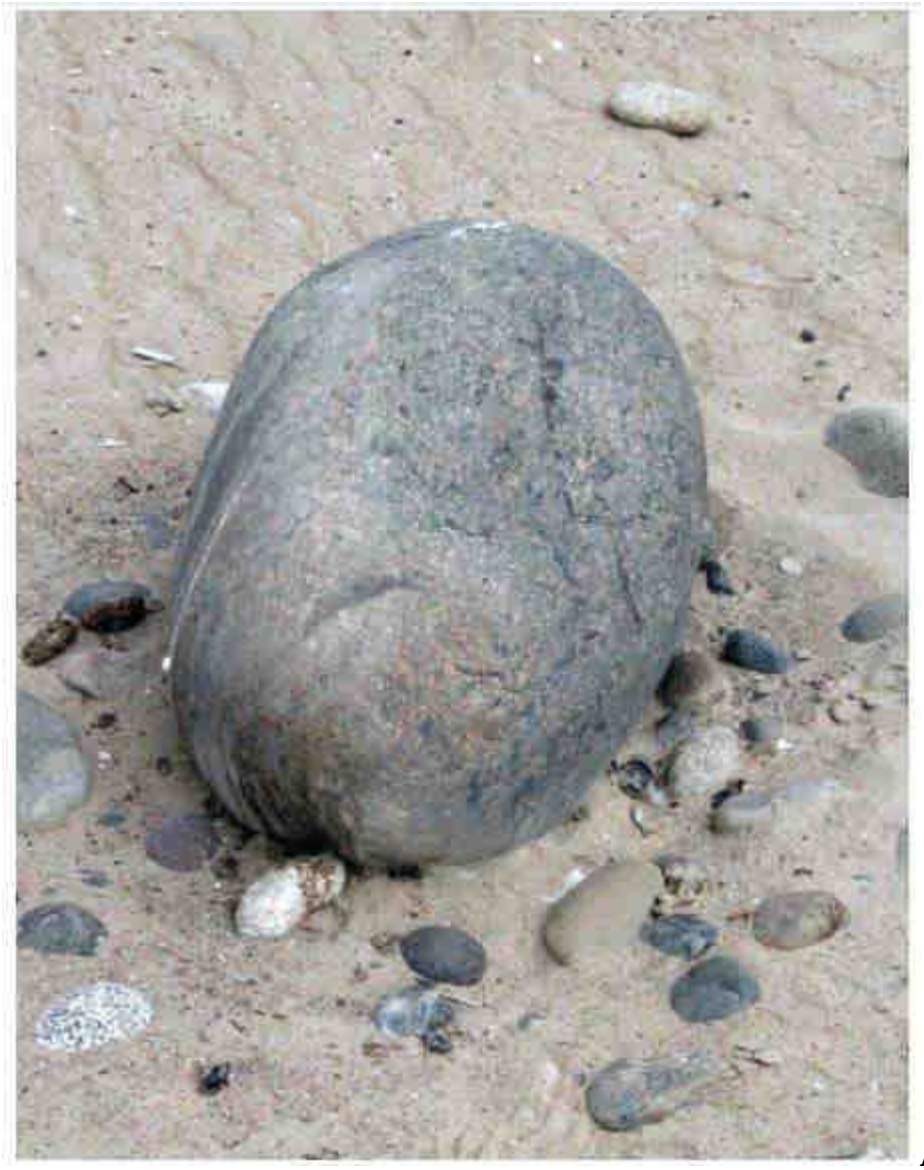
So we may have certain sections of the necropolis that are designated for a particular class of people. With that in mind I believe we have found evidence that would support that view. Both Brien and I were perplexed as to how the *huaqueros* were able to find the graves. We asked one former *huaquero* about this and he told us the graves were marked with large stones.

Once we were told this, we noticed that many of the graves that had been plundered had large, round river-rock boulders that had been hauled from the river below and then placed over the grave. These had been scattered about, but I found one grave very high up in the dunes overlooking Chongos that had been untouched.

There were three very large stones stacked deliberately, one on top of the other. I believe these acted as markers to a grave location. This is an untouched grave and it may still house several mummies.
This would be one of the areas to dig once we procure the permit to do so. It would be fascinating to see what lies underneath the shifting sands of the Chongos Necropolis.

The Sand Dunes of Chongos

Brien Looking at a Marker



Another Grave Marker

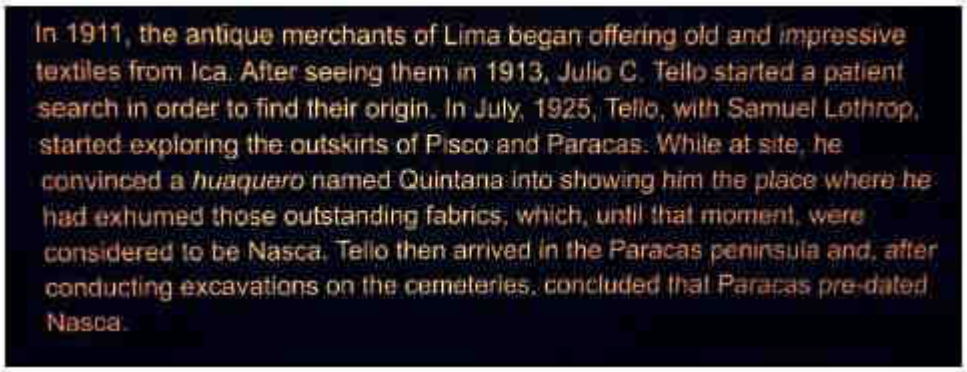
However, we have a good idea of what we might find underneath the sand from other archaeological digs done in the area in the past. Here is an example of the incredible textiles attributed to the Paracas people. Even after thousands of years the colors are as vibrant as the day they were entombed.

Paracas Mummy Bundle Showing Vibrant Textiles: Please Note the Serpent Motif Used Here

Paracas Textiles

Displaying an Elongated Skull

This would be good place to acknowledge Julio Tello for his incredible work in regard to the Paracas people, and not only discovering them for the rest of the world, but preserving them for future generations.


In 1911, the antique merchants of Lima began offering old and impressive textiles from Ica. After seeing them in 1913, Julio C. Tello started a patient search in order to find their origin. In July, 1925, Tello, with Samuel Lothrop, started exploring the outskirts of Pisco and Paracas. While at site, he convinced a huaquero named Quintana into showing him the place where he had exhumed those outstanding fabrics, which, until that moment, were considered to be Nasca. Tello then arrived in the Paracas peninsula and, after conducting excavations on the cemeteries, concluded that Paracas pre-dated Nasca.

From Julio Tello Museum in Lima

Text : *In 1911 the antique merchants of Lima began offering old and*

impressive textiles from Ica. After seeing them in 1913, Julio C. Tello started a patient search in order to find their origin. In July 1925, Tello with Samuel Lothrop started exploring the outskirts of Pisco and Paracas. While at the site, he convinced the huaquero named Quintana to show him the place where he had exhumed those outstanding fabrics, which, until that moment, were considered to be Nazca. Tello then arrived in the Paracas peninsula and, after conducting excavations on the cemeteries, concluded that Paracas pre-dated Nazca.

What is remarkable to me is that so far no DNA testing has been done on any of the artifacts that the museums in Ica, Paracas and Lima have in their possession.
Where did these people originate? Could it have been from the Middle East?

While in Nazca with the tour I co-led, I had a very interesting conversation with a shaman who had collected many artifacts and then opened his own museum. I asked him where he thought the Paracas people came from and without hesitation the man said; the Middle East. While this is oral tradition, in my opinion it is important that we listen to it and then, using DNA testing as well as Raman testing of the hair samples, narrow our search down and prove once and for all the origins of these mysterious people.

* * *

I went back to Chongos after the tour had finished along with Sr. Juan, Brien, David Greenhill (a friend of mine from the States), a retired *huaquero*, and a Peruvian archaelogist. We spent hours walking up to the sand dunes and exploring places I had never been.

There are sand storms in the Paracas area and consequently at Chongos, and the evidence of these harsh winds is the ever-changing landscape.

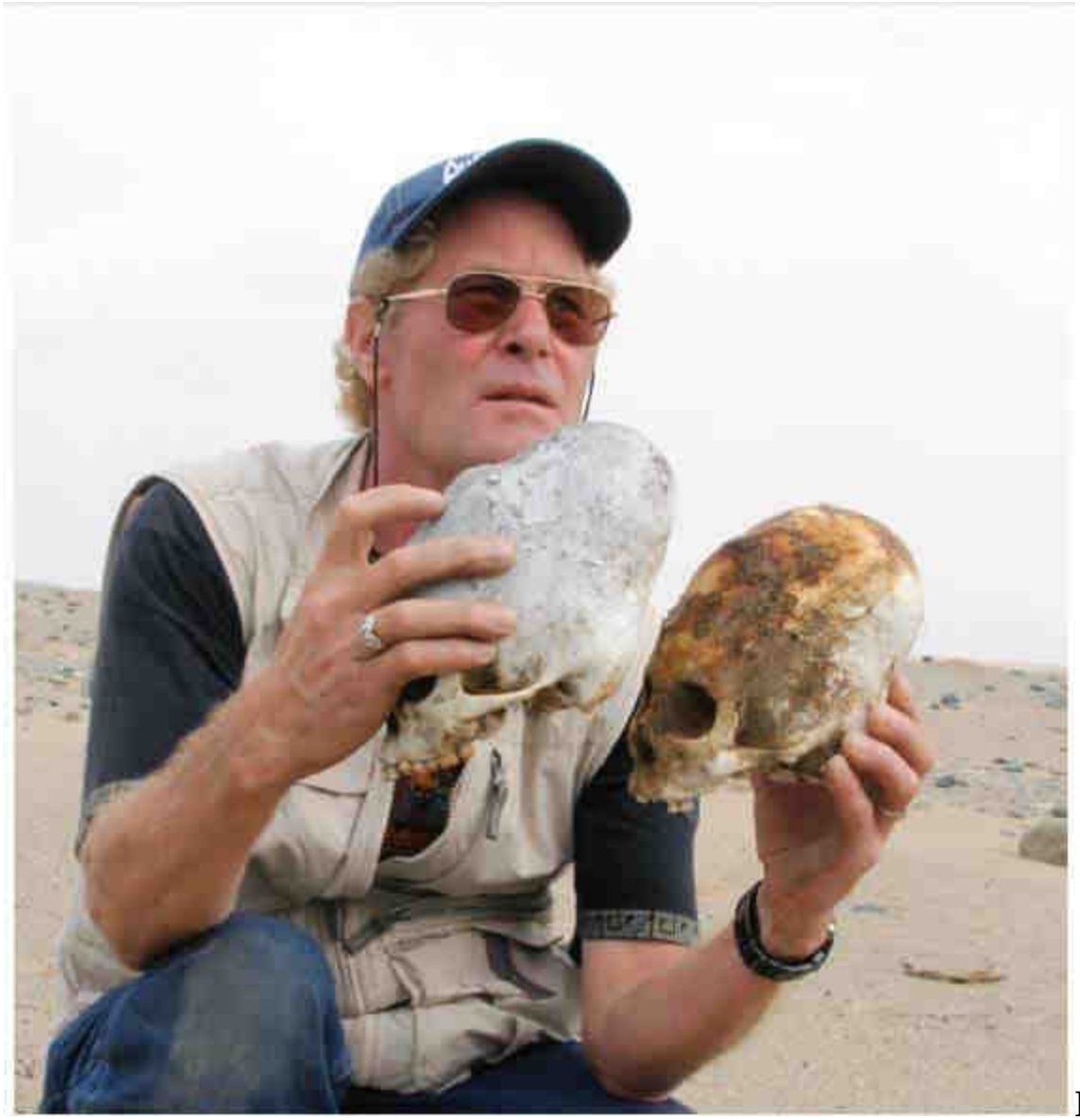
This time back I had trouble recognizing the same area I had seen only a few months earlier due to the sand storms. On our way out of the necropolis I spied something in the distance, and commented to David.

That looks like a skull up there.
As we got closer I wondered if it was just an old Clorox bottle, but David

thought it looked like a skull, too.

It turned out to be an elongated skull that we think fell out of the back of a truck when the *huaqueros* got spooked and hurriedly left the scene. The reason I say this is that the skull was found in between two recently created tire tracks that were leaving the area. While we were marveling at our discovery, Brien had made his way up the hill where he discovered a recently excavated tomb. To his amazement and later ours, he f David Greenhill holding the skull I found ound two more elongated skulls.

David Greenhill Holding the Skull I Found



Brien with His Discovery!

One of these skulls had a very pronounced “bump” on its forehead. All three skulls are now in Sr. Juan’s museum in Paracas!

Summation

Chongos is the site of the Paracas culture’s massive graveyard. We really don’t know the scope of it, how far it stretches in the desert, or how many people are entombed there.

L.A. Marzulli

Holding the Elongated Skull

We do know that the large skull that is displayed at the Ica Museum was found in Chongos. We also know elaborate tapestries were also found in the mummy bundles in Chongos, and we posit these were in honor of the royal Paracas people. No one has done any serious archaeological work at Chongos

since the days of Julio Tello, which was decades ago. We are in the process of getting the proper permits to enable us to conduct a proper dig at the site and explore the mystery further.

21: Camacho - The Mass Grave

Brien Foerster had spoken to me about the site he called Camacho before our arrival. He had sent me some pictures and I was taken aback by what I saw. He informed me that the *huaqueros* had been digging in this area, and all over the site were the remains of their gruesome handiwork. But what captured my attention was a site about a mile away from the main graveyard, located on top of a hill. Brien told me it was a very bizarre place, but nothing he could have said would have really prepared me for what I was about to experience.

I have come to realize that reading books and looking at photographs can never replace actually being on site. Seeing the lay of the land with one's own eyes, walking with boots on the ground over the area, smelling the air, in short—in order to really appreciate a site one must visit and spend time there.

Our large, rental van bumped its way over an eroded, dirt-road leaving a wake of spiraling dust behind us as we made our way to the site. At one point, the van almost went over the edge and Brien leaped from his seat to grab the wheel, before our driver corrected his mistake, just in time to save the van from going over the edge!

We finally stopped next to what were the remains of an ancient ocean. There were salt deposits all over the area and nothing grew there. The salt had crusted into what looked like frozen waves and they snapped and buckled under our feet, as we ascended the hill to the site.

Camacho

We hiked to where the site was located and even from a distance I knew this place was unlike any other I had visited in Peru. I was about 50 yards from the site and could see bones littered everywhere.

Sr. Juan Walking Toward Camacho

My First Look at Camacho

As I got closer I realized something was very wrong. I got a very bad feeling about what I was looking at and I commented to Richard Shaw, that the site looked like something that could have been in Auschwitz, the WWII German concentration camp in Poland, where close to 1 million people were slaughtered.

It appeared that this site was a place where a mass killing took place. There were bones and skulls lying everywhere and most of the skulls, if not all of them were *elongated*.

Elongated Skull at Camacho

Elongated Skull at Camacho

We also found evidence that a sudden blow to the side of the skull may have been the cause of death. There were no funerary artifacts, no bowls, potsherds, or traces of textiles. These people were killed here and buried in a mass grave, without dignity.

Because of the elongated skulls found at the site I believe these people were Paracas. There is no way to tell when this happened without employing the skills of a forensic anthropologist as well as Carbon-14, dating, but I would venture to submit, for your consideration, that the killing field was most likely at the end of the Paracas period.

The Killing Fields?

My theory about this site is that these people were killed because of who they were. As I stated, there was nothing but elongated skulls found at the site. The question is why?

Is it possible the Paracas people were feared by the other cultures that came into the area?

The reason I mention this—and I realize I'm speculating here is this. In the Native American oral tradition we hear of red-haired cannibals who after taking the women and children and sometimes eating their flesh, are attacked by the tribe in retaliation for their evil deeds, and then, are essentially wiped out.

This is similar to what we hear in regard to the conquest of Canaan. We know from the scriptures that the Nephilim tribes dwelling there were attacked by

Joshua and Caleb and then eliminated. This was a mandate from God.

Is it possible that the Paracas people were a Nephilim tribe and engaged in practices that we would find abhorrent today, like cannibalism and human sacrifice? While there is no evidence of this yet, other than the picture of the flying men of Paracas, who are licking a trophy head, we know that other cultures engaged in human sacrifice, such as the Inca and Maya, which came after the Paracas.

On the other hand, the slaughter and mass burial may have been the result of a war between the tribes.
If the Paracas were Nephilim, then the mass killing does go along with not only the mandate given to Joshua and Caleb, but also explains what we see happening with Native American tribes.

Summation

Camacho is an ancient site where a mass killing took place. Some of the skulls show evidence of being hit with a blunt object on the side of the head. The bodies are buried en masse, without the usual funerary preparations. What was so detestable about these people that they were slaughtered together?

What tribe was responsible for carrying out the carnage? If the remains are those of the Paracas, then perhaps, like the Nephilim we read about from sources like the Bible, as well as the first century historian Josephus, they were dreaded and feared?

Did the so-called Paracas people have supernatural abilities that caused the other tribes who came into the area afterward, to fear them?
Far too many questions to really come to any conclusion.
I have notified a Forensic Anthropologist about the site and he is willing to go and spend time to see what may have happened and what he is able to piece together.
This is why we're on the trail!

22: Sillustani

At around 13,000 feet above sea level, tucked away in a remote mountainous area, lay the ruins of Sillustani. Like many sites in Peru it is enigmatic and mysterious. My friend and guide Brien Foerster had told me about the megalithic stone structures there and I was anxious to see them first-hand for myself.

Sillustani Towers from a Distance!

Typical of the sites in Peru in that there is not a lot of money to go around and thus some of these priceless ruins are in decline. I believe the signage speaks for itself!

We arrived at the site and began our hike to the towers that were above us, like silent sentinels on a large plateau. I always like to get a feel for the site I'm exploring by reading what the party line is promulgating, which comes in the form of signs that are found at the location. Here's what the party line is

regarding these towers.

Sillustani Signage

COMPLEJO ARQUEOLOGICO DE
SILLUSTANI
SILLUSTANI ARCHAEOLOGICAL
COMPLEX
El Complejo Arqueológico de Sillustani, se ubica en la peninsula de Umayo, distrito de Atuncolla, provincia de Puno, ubicación UTM: 8 261 303 N, 0376 070 E, a una altura de 3 897 msnm.
El lugar fue utilizado como Necrópolis, destacan las torres funerarias denominadas Chullpas, distribuidos en todo el complejo y en toda la cuenca del lago titikaka.
Fue ocupado desde épocas anteriores a los Qolla e Inka, pero las evidencias más consistentes apuntan a una ocupación durante las épocas de influencia Pukara (800 a.C. – 500 d.C.), Qolla (1100 d.C. – 1450 d.C.) e Inka (1450 d.C. – 1532 d.C.) . las evidencias materiales visibles hoy en día corresponden a las últimas épocas, sobresaliendo las Chullpas y las Estructuras ceremoniales.

Party Line

Sillustani Archaeological Complex is located on the Peninsula Umayo, Antucolla District, Province of Puno.

The site was utilized like a necropolis. There are funerary towers, or in the Spanish, *chullpas*… I would posit this is the party line, and it's important for us to grasp what the mainstream archaeologists are saying here. These complex structures constructed in the round are used as tombs? Funerary towers?

As we got closer to the site I immediately realized I was looking at similar stonework that I had seen in Cusco and Ollantaytambo. The stonework was incredibly complex, and to make it even more difficult the structures were in the shape of a circle. But that's not all. The bases of the Sillustani towers are smaller than the top of the towers. In other words, they are like an ice cream cone. Why and how would people thousands of years ago choose to construct towers like this? I think the answer is simple: because they could. I believe we are looking at a technique of building that has been lost to us over the centuries. Going along with the title of this book, I would also theorize that these towers may have been built by the Nephilim, or with the help of the fallen angels, whom I'm suggesting roamed the area thousands of years ago.

One of the

Sillustani Towers from a distance

Sillustani Tower

What was really interesting was what appeared to be a crude copy of the structures on the way up the hill, leading to the plateau where the towers stood. It was a circular structure, made of stones readily found at the site, but it was constructed poorly and not remotely similar to the precise building techniques used to construct the towers we would soon see.

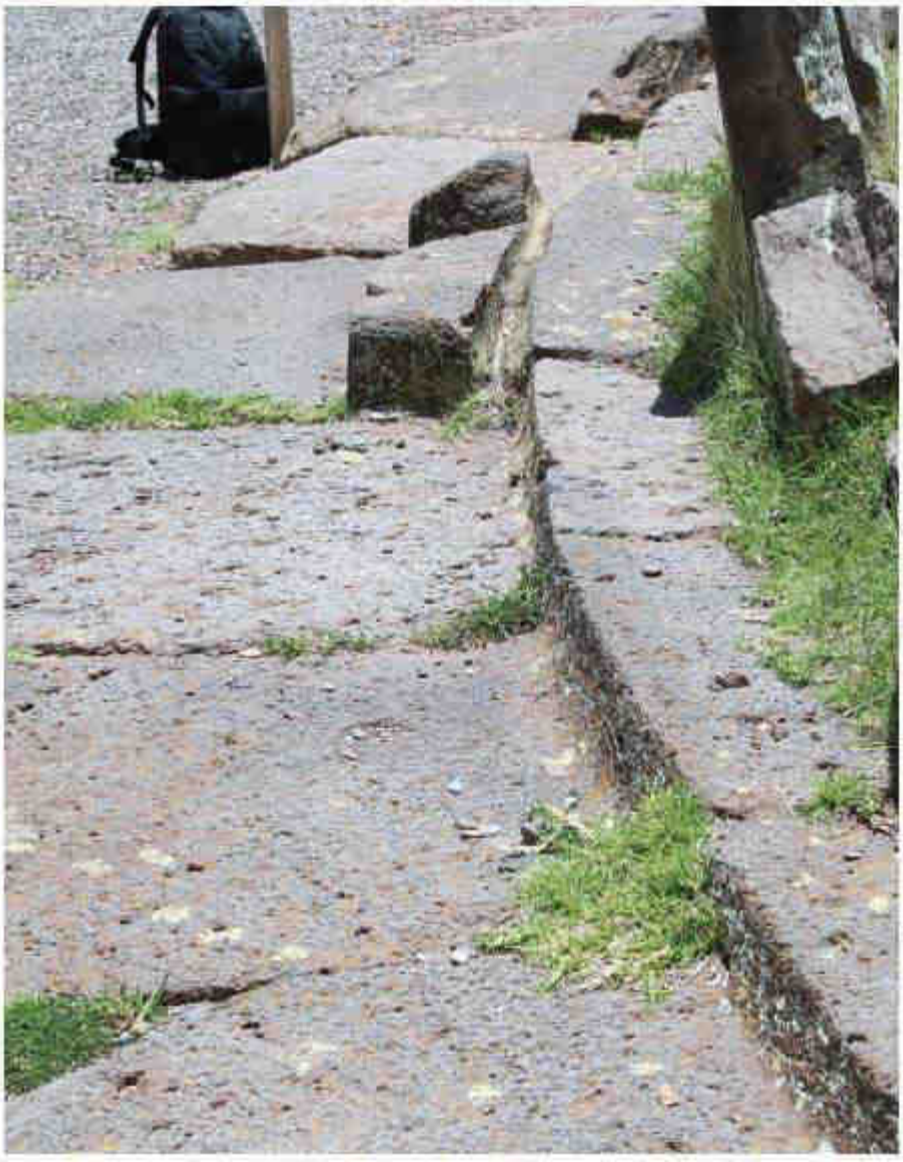
Copy Cat Tower

This tower was also smaller and the stonework inferior compared to what we were about to see. I believe this stonework is more recent and came *after* the large, precise structures that are found at Sillustani.

They were made by a people who basically copied what they were seeing as best they could. One fact gives this away. The stones used in what I believe are the original structures, come from a quarry miles away, while the stones used in these primitive replicas are local and can be picked up from the surrounding terrain.

The stone used in the towers is basalt, which is a five to six on the Mohs hardness scale. The stone has been shaped to create a practically flawless tower, whose radius is ever expanding as it rises upward. To do this requires precision stonework and the fact that basalt is a hard stone adds even more difficulty to the project.

As we continued to climb the hill to the site we came upon the remains of what was once a tower. All that was left was the foundation. Take a look at the size of the stones and realize these were placed precisely in a circle with a lip on each that acted as the foundation for the entire structure.



Stone Foundation

Here we have a close up of two of the foundation stones. Notice the joint work and the lip at the top!

Foundation Stone – Joints and Lip

While we were exploring the remains of this structure, Chase Kloetzke (our forensic expert), who had several battery-operated pieces of equipment, found to our shared amazement that the batteries had been completely drained! She reloaded them and after less than a minute the same phenomenon happened. Surely some kind of energy is still attached to these structures. Did this somehow play into the functionality of these towers? Did the builders utilize this energy? Are these energy spikes related to socalled ley lines? We don't know, and my curious speculation could fill the rest of the page.

We finally reached the top of the plateau, and there we saw what was left of

one of the towers. Archaeologists had come to the site and reinforced the tower with concrete and rock. However, I could still make out the original shape and marveled at the construction.

I would posit that something cataclysmic happened here. Some force blew the backside of this tower out and the remnants of this are clearly visible on the ground behind the tower. Crafted stones are strewn about the ground, 50 to 100 feet away from the tower.

It is important to notice that the stones that remain have been hollowed out in some way. Was this part of the interlocking system that enabled the builders to create these structures without the use of mortar? Were these cavities part of some kind of sound resonance that was incorporated into the structure? Again, I could speculate all day on this, which is why the Sillustani Tower with part of it “blown out” by some force. Towers are so fascinating!

Tower with part of it "blown out" by some force. Towers are so fascinating! Foreground shows some of the remaining stones!

Here's another shot of what I will now term the debris field.

Debris Field

Here is a good look at what I would call the cross section of the tower. We see the cavities in the stonework, and we also observe how perfect the joinery is. Notice the stone just below the top, where we see a protruding lip.

We then went around to the front of the structure and saw an opening to the tower.

Tower Side View Showing Cavities and Joinery

Tower Opening

What was this really used for? I crawled through the opening on my belly as it was too small to gain entrance any other way. I was able to stand up inside the structure, but there were no clues I could see that revealed what its purpose may have been. If these were tombs then why was the access so difficult? Further complicating the matter, how would they get a body into the space? I don't believe the Sillustani Towers were used for funerary purposes, and I'll weigh in on this toward the end of this chapter.

In the meantime here is a close up of the stonework around the entrance, and it begs the question: who would get up on a Monday morning and build something like this? Notice the slight curve at the bottom of the stones. Why perform this difficult and time consuming task? The answer is, because they could!

Curved Stone Work

Here is a shot of one of the towers with our field artist, Jillian Peck.

Full View of Tower

One of the towers we came to had the same protuberances, or bumps, that I saw in Sacsayhuaman and other places. Notice the "bumps" coming out of

the stone. Is this the remnant of some sort of injection process? Was the stone somehow softened in some way? We don't know, but these markings may be a key to unlocking the mystery of how the stones were put in place without mortar, and constructed with near-perfect joinery.

Molding?

There is a large lake next to the towers and in the midst of it lies an island. Please notice that the top of the island has been completely flattened. Who did this? How did they do it in antiquity? And why did they do it?

Flattened Island

Here is a close up of the top of the tower. Once again why do this? Are we to believe a culture in the Neolithic Age, armed only with copper chisels, constructed these for funerary purposes? How did they cut and then move the stones, as the Inca and their predecessors did not have the wheel? How did they create mortar-less joints, and why did they hollow out the inside of the stones?

Top of the Tower

Lying on the ground around the towers are stones that remain a mystery. Look at the way they are carved. We see basins and holes bored through the rock. Why? What purpose would these stones have in a burial?

Stones with Holes and Shapes

At the base of the one tower that had the foundation still intact we discovered what I will call “keys” that were used to hold the stones together. These keys

were most likely made of bronze, and most have long disappeared through the centuries by other cultures that looted the site.

Stone Circle Foundation

Keys for Joining the Stones

I would call your attention to the perfect symmetry and joint-less construction of the structure.

Expert Opinions

The Sillustani Towers will remain an enigma in my mind. Who built these towering structures and why? How did these ancients quarry and haul the stones to this remote site on a hilltop overlooking a lake? Why do the entrances face the same way and what event caused some of the towers to explode outwards?

Why are some of the stones hollowed out, and what purpose did some of the more elaborate stone carvings serve?

Jim Vieira

I asked Jim Vieira, a stonemason, to weigh in on the Sillustani Towers. Jim was kind enough to give me his opinion on the structures. Here is his article.

I have been asked by L.A. Marzulli to give my impression and opinion regarding the Sillustani Towers of Peru. The official theory about the site is that Sillustani is a pre- Incan burial ground built by the Aymara people on the shores of Lake Umayo near Puno in Peru. The Aymara have been erroneously linked to the construction of many pre-Incan sites throughout the area in question I believe. The architecture of the site is often considered more complex than typical Incan architecture. In contrast with the Inca, who used stones of varying shapes, the Aymara were theorized to have used even rectangular edges. The obvious problem with this theory is that the Aymara were far less sophisticated than the Inca, did not have a written language and did not have use of the wheel. Sillustani joins other sites that display a far advanced knowledge of masonry, engineering and mathematics that should not have been known to the attributed builders, such as we find at Puma Punku, Sacsayhuaman and Tiahuanaco.

As for the construction itself, unlike limestone or sandstone, the use of harder stones such as basalt and andesite pose a much more difficult challenge with which to sculpt and build. Much of the analysis of worldwide megalithic sites is based on the question that asks if it were possible at all for humans to build them, not if it were probable.

While many sites are not outside the realm of the capabilities of humans to build, the real question is one of probability based on technology and resources. I would argue that there are some sites on the planet that were absolutely beyond the scope of the attributed builders to execute them, such as the Great Pyramid at Giza, the colossus of Baalbek, Tiahuanaco and Puma Punku. The tight-fitting joints and stone-shaping at Sillustani, if not putting them in this category, certainly raises the question; is it probable that a civilization with very limited technology built them? The height of the towers, the stone lip near the top and the huge size of the expertly fitted and shaped stones are truly impressive.

Not only the transportation, but more importantly, the raising of the stones used in construction to such heights is no easy task. Picture the organization and equipment that would be needed to reconstruct one of these towers today. I believe that at many of these sites a stonemason's opinion is more valid than an archaeologist's. A mason is someone who knows stone; knows how to work it, split it, shape it and move it. The mason knows what tools are needed and what works and does not work. I must say that field archaeology, in its war with religion, has drained the spirit out of the matter and has co-opted history, redefined it and dictated it back to us in a wildly inaccurate fashion. My common sense and experience tells me that the Sillustani Towers were not constructed at the times thought and by the people thought. I can't help think when viewing structures such as these that, as Graham Hancock says, we are a culture with amnesia. I would categorize it as post traumatic shock disorder, collectively brought on by some distant, global, cataclysmic event.

I believe a more holistic approach to these mysteries needs to be taken. Looking at comparative mythology, the limits of crude implements in stone construction and oral indigenous history give a different and I believe more accurate portrayal of historical realities. I read through the full text of "The Aboriginal Ruins at Sillustani, Peru" by Adolph F. Bandelier in the American Anthropologist, 1905, and was frankly underwhelmed at his theories of who built the site and why. It is sadly just another example of a professional with a pre-conceived notion of history spending most of his time pounding square pegs into round holes. The filter that exists in academia does not welcome outside opinions and forces professionals to severely limit their scope for fear of ridicule or academic marginalization.

As a stone mason investigating stone structures described in the town and county histories of New England, I began to encounter reports of giant skeletons, seven foot and taller, all over the region. This grabbed my attention and I then spent several years compiling these accounts; first in the U.S. and then worldwide from every manner of scientific and historical document. To date more than 1,000 have been compiled in the U.S. and 1,500 worldwide. What I found is that many worldwide megalithic sites have legends and actual burial mound excavation accounts that speak of giants. Tiahuanaco, Teotihuacan, Stonehenge, the ruins of Mycenae, Tenerife, the temple of

Baalbek, Nan Madol, as well as earthen mounds and pyramids all around the U.S. have reports written about them describing giant remains being exhumed. If we look at multiple religious texts and oral histories we find a different story of our past; one in which giants roamed the earth and were directly linked with the construction of the most inexplicable megalithic sites on the planet. As an initially skeptical person who looks at things in a logical and rational way, I can say after years of research I do believe there is credibility in this argument.

Also, the practice of skull elongation and trephination found worldwide by cultures that were supposed to have had no contact with each other appears to have something to do with this mystery. My opinion about the towers of Sillustani is that an earlier race constructed them and that the Aymaya Indians most likely used them for secondary internments. The bottom line is that there should be a civil debate about these matters.

The arrogance and closed-minded attitudes I have encountered when dealing with archaeologists and anthropologists are disheartening. Theories change all the time and we should be open to various possibilities. The majority of what any civilization regards as fact is later proven inaccurate; what does our civilization have wrong? Archaeology is nothing more than educated guesswork usually taking place inside an echo chamber where careers and salaries are dependent on a specific narrative, yet we are given the impression it is as certain as mathematical proofs. There is nothing wrong with asking questions and offering different viewpoints, yet this is looked upon as an act of heresy in most academic circles. I leave the final thought to Thomas Kuhn from his Structure of Scientific Revolutions.

“Mop-up operations are what engage most scientists throughout their careers. This paradigm-based research is an attempt to force nature into the pre-formed and relatively inflexible box that the paradigm supplies. No effort is made to call forth new sorts of phenomena, no effort to discover anomalies. When anomalies pop up they are usually discarded or ignored. Anomalies are usually not even noticed and no effort is made to invent a new theory—and there is no tolerance for those who try.”

Jim Vieira is a stonemason, writer and researcher. He is a frequent contributor to *The Shelburne Falls Independent and Ancient American*

Magazine. He is currently working on the book, *Giants on Record*, along with Hugh Newman.

* * *

Doug Rucker

I also asked local Malibu architect, Doug Rucker, to weigh in on the towers.

4-18-14 After spending a fascinating hour with L.A. Marzulli, reading his book *On the Trail of the Nephilim*, and viewing his sixth DVD, *Watchers: The Secret Cosmic War*, I found the Chullpa Towers sprouting like mushrooms on the top of the Peruvian Andes to be an enigma. Though retired as an architect after 54 years doing houses and remodeling in Malibu, I was astounded by the mystery and methods of laying huge, hard stones high in the mountains with such precision that it wouldn't allow a hair to be passed through the joints. This intricacy of stonework on the Chullpas has allowed them to remain intact for thousands of years through desecration by robbers and the natural shaking of volcanic explosions and earthquakes along the Ring of Fire. The Chullpas being smaller at the bottom and wider at the top are basically cylindrical, measuring an average of seven feet in diameter and between ten and twenty feet high. The stones are of andesite, found in the local Andes Mountains. Andesite is slightly denser than granite and each stone has been built to fit together so perfectly a thin knife or hair could not be slipped between the joints.

Since it has no mortar, this ashlar (hewn and squared stone) method of construction is more cohesive and resistant to earthquakes.
L.A.: How do you think the ancients built these conical stone structures, the Sillustani Towers, which are larger as they go upward?

D.R. : I'd speculate they'd do so by building circular wooden forms at top, bottom, and any critical place with vertical strings or wooden guides connecting the forms at regular intervals. As they constructed the walls, these temporary forms would keep masons perfectly in line.

Each individual andesite rock would have been hand cut similar to those in Machu Picchu. There, each stone has a trapezoid plan at the bottom and a different trapezoid plan at the top with smooth, vertical surfaces connecting the four sides. Each stone is an individual sculpture. By trial and error, moving stones back and forth for a perfect fit would have been necessary and

would probably have been as difficult as hand-tooling the stones.

A Wikipedia expert and lecturer said that the Machu Picchu andesite wall stones were probably cut with a hand-sized tool of andesite stone. Striking each large stone with a smaller hand-stone tool over and over at a certain degree to the surface would have chipped away the fine surfaces required. Probably the same was true in the Sillustani Towers. According to two stone artisans at Art City in Ventura, “Given enough time and labor, any stone wall sculpture can be made.”

L.A. : If master carpenters were given laminated blocks of pine, which are much softer than the basalt stone used in the towers, and asked to duplicate one of the towers, how would they fare using modern tools?

D.R. : Much easier. With chain saws, skill saws, chisels, picks, drills, sanding machines, and huge moving equipment such as trucks, tractors, forklifts, back hoes, and pulleys, making similar walls out of wood would be far less time consuming and infinitely more economical. Of course, there’s little need for wooden walls built like those at Chullpa or Sillustani.

L.A.: Why are the insides of the stones of the towers hollowed out?

D.R. : According to Wikipedia, the Chullpa Towers were built as an above-ground grave for generations of ancestors. They were probably built above ground like a tomb so they could be seen and remembered. They might have been hollowed out to provide either more room for the dead or more room for items and articles buried with the dead. Or, perhaps they were hollowed out for lightness, so moving them would have been less time consuming and easier. Considering ancient structural methods and lack of any written heritage, perhaps we’ll never know.

L.A.: The stones are locked together with a technique known as ashlar construction. Would this be difficult today?

D.R. : Though ashlar construction is time consuming, it’s still used today, but usually not for burial structures or large buildings. It’s used as a flat veneer for fire-proofing and aesthetic affect applied over wood studs or laid horizontal over gravel for patios and walkways. For today’s larger work,

building blocks of stone or concrete would be manufactured like bricks or concrete blocks with ninety-degree surfaces for economy and ease of laying. Any walls would also be reinforced with steel. Though ashlar construction may be aesthetically pleasing, it's not economical today, therefore not a preferred method.

L.A.: Considering ancient builders had only copper tools, how do you think the stones were carved so expertly? Are we looking at techniques that may have been lost to us for centuries?
D.R.: It's my belief they were brilliantly carved by multitudes of workers with hand-held stone tools over great lengths of time.

Ancient methods are not lost; we just have better methods of achieving a similar result. Today, ashlar construction is rarely used because manufacturing the stones is costly and, once available, time consuming to assemble. Free-standing ashlar walls are also difficult to engineer to resist lateral forces. Modern concrete and reinforcing steel are preferred methods because materials are easier and cheaper to manufacture and have proven to withstand horizontal forces; wind and ground shaking due to earthquakes.

L.A.: If these towers are located on the top of a large plateau with their entrances facing east, do you have any idea of what those towers may have been used for other than funerary purposes?

D.R. : I can't imagine another use for the Chullpa Towers other than for burial purposes. Wikipedia experts say, and I have no reason to disagree, they were built to house generations of single family ancestors. They probably faced east because that's the direction of the rising sun that brings hope and promise and perhaps "heaven" to the blacker passing night. Facing west means the day, and perhaps all existence, is over. Facing west is too depressing. Facing east reminds me of the massive heads at Easter Island, which also face east. Perhaps humans just do that sort of thing because facing east is more optimistic.

L.A.: What would it cost today to duplicate the towers in basalt?

D.R. : To estimate the cost to duplicate a tower is beyond my ability. I'd have to build one first to find out. I'd draw the plans and build on a "time and

material" basis. (I'd not send them out for bids because builders would estimate high to cover worst-case scenarios).

I'd order materials and hire stonecutters to do the work. After foundations, they'd sculpt and lay the first stone. The second stone would have to be sculpted to exactly fit the first stone, which they'd do, then place. The third stone would be individually sculpted to fit to the second stone, and so on until the Chullpa sculpture would be finished. At that point, I'd have a good idea of the costs.

L.A.: Closing thoughts?

D.R. : In ancient days there was no steel reinforcing or steel construction as there is today. Wood was scarce in the Sillustani area and, even if easily obtainable, would have been vulnerable to time, which, if it's a tomb, would not be good. There was no electricity nor modern tools nor equipment to move heavy stones. Excavation of a grave large enough to house generations of ancestors by digging out the hard andesite ground would have been difficult and over time would disappear. The people of Sillustani didn't want that, but they did have hard local stone. Piling up thin stones perhaps a foot thick, one on top of the other, seventeen feet in the air, would either blow down or fall down in the first earthquake. Therefore, they chose large, thick, local stones with a good, solid base to build structures that would withstand forces sure to come. Using thick stones with a broad base was the only method they knew that could be seen and remembered for lifetimes without falling over. They were smart enough to use construction without mortar, the ashlar method, to resist lateral forces. (They may not have known how to make mortar). My point is: ashlar methods are not lost, but in existence today. With the passage of time, the invention of concrete, steel and recent engineering techniques, the ashlar method was not practical, hence not used.

After studying Chullpa Towers even in the most cursory manner, I'm pleased to be smarter about them than ever before. They confirm my philosophy that the greatest adventures lay within the realm of my own ignorance. Though I'll always be open to new ideas, it's easy to understand Chullpa Towers being built to house ancestors of single families. That practice was presumably a specialty of several tribes in the Sillustani area intent on remembering the dead. Robbers entered the Chullpas for whatever might be

found. I'd be interested in how they entered the solid rock walls. Was there a front door or ceiling or basement entrance? Did robbers drop dynamite from a hole drilled in the top or bottom and blow up the Chullpa? If they did, wouldn't they destroy bones and other contents? There are many mysteries that remain surrounding these mysterious and beautifully crafted structures.

Doug Rucker's Biography

I was awarded a scholarship from grammar school to the Chicago Art Institute before entering Austin High School where I pursued a three-year college preparatory course in architecture. I had a wonderful time there in athletics before attending the University of Illinois in Champaign-Urbana and taking a Bachelor of Science degree in architecture.

Afterward I worked as a draftsman in Denver and San Diego, and in Pasadena I married my first wife and received my California architectural license.

In our house of my own design in Santa Monica Canyon, my wife gave birth to three marvelous daughters, and in 1966 we moved in to our own Malibu dream house: the main floor floating on a twentysix-foot-square pedestal, forty feet in the air with a wrap-around deck and spectacular views of the estuary and Surf Rider's Beach. I received newspaper and magazine notoriety before it was burned to the ground late in 1970. By 1972 I'd built another, more fire resistant and equally dramatic house over the same foundations. It was similarly honored and published, but lost to a divorce in 1980. It is included in Gebhard and Winter's Architectural Guidebook to Los Angeles. I'm proud of my life's work in my own fifty-four year architectural business in Malibu doing small homes and remodeling. Until three years ago, architecture has been the first and foremost focus of my life.

With retirement, Marge, my new wife of twenty-seven years, and I are enjoying the creative life in a very small house on an acre of land in the mountains above Agoura Hills and Malibu. Also, I'm enjoying writing books and showing my abstract photography works in art associations and local galleries.

Doug

23: Nazca and the Maria Reiche Museum

Nazca Lines at Ground Level

Maria Reiche is best known for her indefatigable work in regard to the preservation of what has become known as the Nazca lines.

The Nazca lines are located in the southern part of Peru on a wide plane that encompasses roughly 37 square miles.

I'll tell you a quick story about the first time I heard about them. I was around 20 years old and was reading all sorts of books on alternative religions as well as Eastern mysticism, UFOs and the occult.

One of the books I was reading at the time, which greatly influenced me and

millions of others, was a book by Erik Von Daniken called *Chariots of the Gods*.
It was this book that introduced me to the Nazca lines. I was intrigued when I heard how they were first discovered by pilots flying over them in the early part of the 20th century.
To the pilots' amazement they discovered a series of images sketched into the desert floor that became visible when viewed from the air.

Von Daniken pointed out that the lines that created the images of a monkey, hummingbird, spider, and more could only be viewed from the sky, and in his opinion were placed there by ancient astronauts from other worlds.

It made sense to me at the time; UFOs and their cosmic inhabitants must have made these intricate lines and images to mark the way for landings of extraterrestrial craft. (I have since abandoned this theory).

Von Daniken's theories are the basis for the ongoing series, Ancient Aliens, in which I participated in seasons 1 & 2.
My frustration with the editing process that misconstrued much of what I was trying to get across during the interviews, led to the creation of the *Watchers* Series!

In a recent installment of the show, *Ancient Aliens* once again addressed the Nazca lines using the same worn out Von Daniken theory that ancient astronauts, i.e. extraterrestrials, created the Nazca lines. However, this chapter won't be centered on the lines but will focus on other artifacts I encountered while seeing the lines at two different times in 2014 because I believe it is more pertinent to our discussion and ongoing research about the Nephilim.

Maria Rieche came to the Nazca plain in 1940 and began to earnestly document and record on maps and photographs the thousands of lines that are now part of Peru's cultural heritage. Without her efforts, much of Nazca, which is now protected, would have been lost to farms and housing developments; bulldozed into oblivion.

Reiche would take a broom and clean out the Nazca lines, which had been clogged with sand or other debris: sometimes spending all day on the arid

Nazca plain doing so. She must have cut a very strange figure to the local inhabitants, as her white skin and blondish hair—later gray—would stand out in stark contrast to the bleak, dark, terrain. The locals nicked named her Bruja, The Witch, but now, after her death, her house has become a museum; she has a stamp in her honor, and the Peruvian people regard her as a saint.

I visited the buildings at the Maria Reiche Museum to see firsthand some of what is preserved there. No one knows who first constructed the Nazca lines or what motivated them to do so. There are many theories but none of them encompass all of what, in my opinion, remains the mystery of Nazca. Brien Foerster's book on Nazca points to the Paracas people as being the originators of the lines, and suggests there are several cultures coming later who then, overlapping each other, used the site at different times and for different reasons; adding their own glyphs and lines to the complex.

In contrast to Von Daniken's theory, who believes the large trapezoidal shapes are extraterrestrial landing pads, Maria Rieche believed the lines were connected to astronomical cycles. Still others believe the lines were used to show where the precious commodity of water was located under the vast plain.

The Inca, the last to settle the area, created wells along the watercourses and these are still found today. The river-rock, used for the construction of these wells, comes from the river a short distance away, and their placement has lasted for centuries. Many of the wells still have water and could be used today.

Inca Wells

Nazca Wells

Because of Reiche's work there is now an airport named after her at Nazca, which is monitored by the Peruvian government.

There are flights that leave hourly and take tourists over the lines. It is, however, best to fly in the early morning as it is calm and the wind is usually not blowing, which makes the flight in a six-seat plane easier to manage with the plane hitting fewer "pot-holes."

We flew over the lines and I was able to see firsthand what a portion of them looked like. In Volume I of On the Trail I included some pictures of the lines taken by Brien Foerster.
Here are some pictures taken by Richard Shaw, which were used in our production of *Watchers 8: Cloak of Secrecy*

Nazca Lines – Courtesy Richard Shaw

Nazca Lines – Courtesy Richard Shaw

The primary focus of this chapter will be on what I found in the surrounding area of Nazca.

Located next to one of the partially restored Inca pyramid complexes was a one-story, dilapidated house. We were there because our guide, Brien Foerster, told us of artifacts that apparently were there and we wanted to see for ourselves what they were.

We gained admittance through the efforts of our interpreter Irene and found ourselves in a ramshackle hut in the back yard, where chickens scurried about and five gallon buckets of water were being used to do the family wash.

What we found there was both amazing and bizarre. The man of the house, whom we did not meet, was apparently finding skulls and other artifacts and stashing them in the hut. He didn't bother to wipe the dirt and centuries of dust off of many of them.

The Hut

Artifacts in the Hut

One of the more bizarre discoveries was a skull with very long dread-locks still attached to it.

Skull with Dreadlocks

We also found what appeared to be another elongated baby skull similar to the one we uncovered in the Paracas Museum.

Elongated Skull

We then went to a small, privately-owned and run museum, located near the airport and met with the owner, Sr. Felix, who is a shaman.
Here is a definition of what a shaman is:

A person regarded as having access to, and influence in, the world of good and evil spirits, especially among some peoples of northern Asia and North America. Typically such people enter a trance state during a ritual, and practice divination and healing.

As I discussed in *The Cosmic Chess Match*, we are forbidden by the warnings in our Bibles to access the services of a shaman or engage in the practices of divination.

The reason for this is because the spirits the shaman encounters are from the second heaven and this is the residence of the fallen angels. As I discussed

earlier in the book, there is knowledge and power given to those who access this realm, but at what price?
I was able to engage Sr. Felix in conversation and began to ask questions through Irene.

Sr. Felix the Shaman Curator

We talked about the Paracas people and the elongated skulls that are associated with them. We were discussing this because he had several elongated skulls in his museum and several of these skulls appeared to be trophy heads.

We know this because these skulls were worn on the belts of those who had slain them. You will notice the eyes and lips are sewn shut and there is a hole

in the center of the forehead where a rope can go through and thus, tie the skull to the belt of the one who would wish to display it.

Elongated Skull in Nazca Museum

I asked the shaman where he thought the Paracas people originated. Without hesitation he replied: *From the Middle East. They sailed here*.
“How can you be so sure; where did you hear this?” I asked.
“I heard stories from my mother.”

So there you have it. He heard stories. In other words there was an oral tradition that was handed down from generation to generation, ending, at least at this time, with Sr. Felix and now reported in this book. When he told me this, it was stated in a matter-of-fact manner. I got the impression it was common knowledge among the people he associated with.

He also stated that his grandfather had told him about some babies being born with elongated heads. Of course there's no way to vet this. (Nurses that I have spoken with have told me that sometimes babies are born with elongated heads because their heads are compressed coming through the birth canal).

Dreadlocked Skulls

We saw another one of these strange, dreadlocked skulls similar to the one we saw at the hut at Sr. Felix's museum. I will take a moment to elaborate on this and while this might be a stretch to some, I will point you to the mahatmas, the so-called holy men of India; some who grow their hair in much the same way.

These mahatmas use hashish to catapult them into what I would call the second heaven. Is there a connection between the hairstyles in modern-day India and the dreadlocked skulls of those who inhabited the Nazca area thousands of years ago?

I believe there may be, as drugs are used in both places to create an altered

state that sends the user into a place where “knowledge” is then given, but this knowledge is sourced from the dark side. These mahatmas begin to create this bizarre look—dreadlocked hair—only after they started using the occult practice of meditation, aided by the use of hashish to create an altered state of consciousness.

As I mentioned earlier, there is a connection between the shamans who accessed the second heaven thousands of years ago and those who are doing it today. I think the hairstyle bears evidence of this.

There are also pictures of Sr. Felix guiding people into contact with the spirit world. Here is a picture of hundreds of orbs encircling Sr. Felix as he calls the spirits into these unsuspecting seekers.

In my opinion these orbs are the disembodied spirits of the Nephilim, or what we

would call demons. (See full explanation in the *Cosmic Chess Match* about disembodied spirits, i.e. demons).

I want to state that I found Sr. Felix warm and personal and would recommend his museum to anyone visiting the Nazca area, but I do not endorse shamanic practices or contacting spirits through occult means such as drug use, chanting, or any form of altered state.

* * *

We then made our way to the Maria Reiche Museum that lies directly outside the Nazca plain. We entered the walled villa and took a quick tour of what remains of her house. As with most places that become museums after the person who lived there dies everything is staged. There are maps and photos on the walls and of course pictures of Reiche herself working on the sun-scorched plains of Nazca, or at her desk, trying in earnest to decipher the meaning of the lines.

Jumbled Measuring Tape

Here are the remains of a jumbled measuring tape Reiche used to measure the lines.

Reiche also drew maps of the lines and these were displayed on the walls.

Maps of the Lines

There was also one of the mummies Reiche found in a display case in another wooden structure on her property. The mummy was a female and had a series of tattoos along her arm, the meaning of which has been lost to us through the centuries.

Mummy with Tattoos

However, to me, the real find at the Reiche museum was what we found on the side of a large piece of pottery. Aaron Bjork and Cory Hoffman, two men who were on our Nephilim Skull Tour, discovered the find and when they did they called me over to view it. I could tell by the excitement in their voices that they had found something peculiar.

I went over to the display and they pointed to the pottery protected in its glass enclosure.

Decapitated Six-Fingered Giant!

On the side of the pottery was a naked, six-fingered giant who had been decapitated. Let's delicately put it this way— the giant had all of the right body parts and they matched up perfectly with his oversized body. Paddy Heron made mention of this in his book *The Nephilim and the Pyramid of the Apocalypse*.

The six fingers are on both hands, and this ties in with the oral tradition of Native Americans that tell of six-fingered giants. This also is further elaborated in the Bible where we read about giants having six fingers and six toes.

There was a giant of a man, who had six fingers on each hand and six toes on

each foot, twenty-four in all; he too was descended from the Raphah (plural: Rephaim). When he taunted Israel, Jonathan, the son of David's brother Shimei, killed him.

(2 Samuel 21:20–21)
While the anomaly of polydactylism is a genetic disorder, Richard D. Barret has this to say about it:

In the Levant, polydactylism—an excess of fingers or toes—was considered to be a mark of the Rephaim, a race of giants. If you were a giant, you apparently needed more fingers or toes. According to Genesis, the Rephaim were one of the peoples who lived in Canaan before the Israelite conquest (see Genesis 15:18–21). In Deuteronomy 3:11, we learn indirectly about the impressive stature of the Rephaim. Og, the last king of the Rephaim, possessed an iron bed "nine cubits long and four cubits wide." A cubit is about 18 inches, so Og's bed measured over 13 feet in length.

A word of caution is needed here because I get emails from people who have family members with six fingers or toes. They usually write me thinking that they are descendants of the Nephilim.

First off, they aren't, and this kind of thinking can lead in very undesirable directions. With that in mind, however, six fingers and six toes seemed to be one of the genetic markers of the Nephilim. Keeping that in mind, are elongated skulls lacking a parietal suture and skulls having only one parietal plate another marker?

At the Amano Museum in Lima, while on the Nephilim Skull Tour, we discovered this on the wall! I blogged about this while in Peru and include this post here.

And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. (2 Samuel 21:19)

The Nephilim Skull tour kicked off early yesterday and we made an unscheduled visit to the Amano Museum in Miraflores, Lima. I want to take a moment to clarify something. We are calling the tour, The Nephilim Skull

Tour; however, the name is based on my hypothesis that there was a diaspora of some of the Nephilim tribes, when Joshua and Caleb began the conquest of the Promised Land.

I posit that some of these tribes, the Rephiam, Zamzumim and Emims, to name but a few, may have fled the area and relocated to the new world.

Six-fingered hands in Amano Museum, Lima, Peru 2014

Back to the Amano Museum: the museum houses the collection of a Japanese man, Amano, who amassed a very impressive collection of textiles and pottery and other artifacts from all of the cultures who inhabited Peru—from the early days of the Paracas people, to the Inca, before the arrival and

conquest by the Spanish.

When I go to museums I am looking for clues that will back my hypothesis. An example of this was when I was in the Catalina museum: I found photographs of very large skeletons, well over eight feet tall and one with six fingers. This had gone unnoticed by others who had looked at the photographs because they were not looking for specific clues that would pertain to the Nephilim.

So with this in mind, our group passed by this tapestry that was hanging on the wall. I don't remember if one of the members of the group pointed this out to me or not, but when I saw it, I asked if I could take a photograph of it and the picture above is the result.

I then asked the docent what he thought about the six fingers and he replied that the artist perhaps got tired of drawing five-fingered hands! I later showed him a picture from Catalina of an almost nine footer with six fingers. He was taken aback and brought a woman, whom I assumed to be his wife, to view the picture as well.

We have accounts in *The Guidebook to the Supernatural* (the Bible) about six-fingered giants who were Nephilim. (See above). We also have accounts from many Native American tribes indicating that there were six-fingered giants who were in the land before the tribes.

In closing today's post: I find it interesting that this tapestry shows a six-fingered hand. Is it a clue? Perhaps. We will never know the intentions of the artist and why he drew a six-fingered hand; however, we see that the six-fingered hand is at the center of the tapestry. What is the artist trying to tell us?

Could this be a link back to the Nephilim tribes that lived in fortified cities in the Levant? Is it yet another indication that proves my hypothesis? Finds like this, which most people most likely have never noticed, are what keeps me On the Trail!

Summation:

Six-fingered hands found at Nazca and also at the Amano museum in Lima, give us an enticing lead that perhaps Nephilim tribes did migrate across the Atlantic or Pacific oceans and settle in Peru thousands of years ago.

Why was the giant with six fingers on the pottery displayed at the Maria Reiche Museum decapitated?
When we recall the story of David and Goliath, we know from the text that David slew Goliath by taking a stone in his sling and hitting the giant between his eyes.

Most of us forget the next part in which David then runs up to the fallen giant and taking his sword decapitates him. Is it because David is making sure the giant will never regenerate, nor somehow supernaturally heal himself, nor recover from his wound?

Is this why the giant is decapitated on the pottery at the Reiche museum? The six-fingered hand on the tapestry at the Amano museum is perhaps another indication that some outside agency may be manipulating the genome to its own ends.

24: Summation

I have covered a lot of ground in *On the Trail of the Nephilim II* both literally and figuratively. I'm not finished yet as there are more sites I am investigating: some here in North America and others in South America, Italy, and Georgia—not the southern state!

I think the most compelling pieces of evidence in this book are the photographs I found in the Ralph Glidden collection on Catalina Island. Please consider that four people using different techniques looked at the photograph of that skeleton and placed it over eight feet and closer to nine. We also have the six-fingered skeleton as well as the very elongated heads found on Catalina. The question I would ask is what happened to them? Surely they all couldn't have vanished? While this discovery is not conclusive proof of the Nephilim, it does bolster my hypothesis that there was a diaspora of Nephilim tribes that left during the conquest of Canaan, almost 3,500 years ago.

Then we have the baby skull we unwrapped in Sr. Juan's museum. When compared to the 1842 sketch that I included in this book, there seems to be a similarity between them. The 1842 journal drawing of the elongated fetus bolsters my theory that some of these beings with elongated skulls are not the result of cradle head-boarding but may be genetic.

As I stated, the folks back in 1842 did not have a Nephilim dog in the hunt. One startling feature of the 1842 hand-drawn picture is the fetus has teeth. We know that a seven-month-old fetus does not have any teeth. This makes me wonder about the age of the small baby at Sr. Juan's Paracas history museum. While the dentist placed the child at 18 months based on the 1842 sketch, he could have been wrong and that would throw everything we thought we knew about the baby skull in the Paracas museum out the window! It will be crucial to do DNA testing on the baby skull, and we have samples from it in Peru and are awaiting the proper paper work to get them

out of the country legally and tested here in the U.S.

I also spoke with Native American elders who confided to me their oral tradition about the giants that once roamed the land. These stories are crucial as Native Americans were here when Columbus discovered them! Why shouldn't we take into account what these stories, handed down from generation to generation, tell us: that there were giants in the land. Why is it that these stories are ignored by most main-stream archaeologists?

We saw the enormous hammers found in the remote jungles of Ecuador and the enigmatic stone towers at Sillustani. To me it becomes increasingly clear that all is not as it seems. That what we've been told is not reality. There is a hidden agenda, or as Chuck Missler would say, a carefully managed agenda.

I believe in the Bible. I believe the supernatural stories that fill its pages. I believe in the Genesis 6 account in which the fallen angels came down, had sex with the women and created a hybrid race called the Nephilim. I also believe in multiple incursions right up to the present day, although it is much different in modernity than when it surfaced in antiquity. Are we seeing evidence that the Nephilim book seem to bolster my hypothesis that Nephilim tribes fled the Levant at the time of conquest, 3,500 years ago. Native Americans all over this country believe that a race of red-haired cannibalistic giants lived here before they did. We have several testimonies accounting this herein.

The evidence is hidden away in the back rooms of museums that the public is not allowed to see. In many cases it has been removed or destroyed—what happened to the skeletons in the Glidden Collection?

The preliminary DNA testing done on the skulls at Sr. Juan's museum in Paracas, Peru, seems to indicate anomalies in the mitochondrial DNA. Further testing is needed and I am putting all of my effort into seeing that we obtain the proper permits needed to test the samples that were taken from Sr. Juan's museum and are still in Peru because they will decide the matter once and for all.

What is the truth? I want to know… which is why I'm on the trail! To Be Continued…

Footnotes

1 http://www.thinkchristianly.org/the-miracle-of-the-origin-of-life/#sthash.qPKJUnRQ.dpuf —back to text

2 Abiogenesis refers either to the now discredited theory that living organisms can arise spontaneously from inanimate matter, also known as spontaneous generation or the theory that, about 3.5 billion years ago, at least one self-reproducing organism did arise from nonliving matter. Most evolutionists believe that an event of abiogenesis was the origin of life on Earth. No process by which organisms, even incredibly simple ones, can be created from non-living matter is currently known or has been observed. http://www.conservapedia.com/Abiogenesis—back to text

3 “Dialogue: Sir Ridley Scott Explains ‘Prometheus,’ Explores Our Past, and Teases Future ‘Alien’ Stories.” http://www.movies.com/movie-news/ridley-scott-prometheus-interview/8232—back to text

4 *And Canaan grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.* Jubilees 8:1-5 —back to text

5 http://www.wired.co.uk/news/archive/2014-08/14/time-to-restrict-human-breeding—back to text

6 The Bible, Numbers 13:33. Nephilim were in the land! —back to text

7 For a detailed explanation of this please read *The Cosmic Chess Match* by L. A. Marzulli. Spiral of Life Publishing, 2012—back to text

8 The Bible. 2 Samuel 21:14, KJV—back to text

9 *Peruvian Antiquities*. Mariano Edwarl/ Rivbeav - New York: Published By A. S. Barnes "& Company, No. 51 John-Street. Cincinnati:— H. W. Derby. 1853, Entered According To *Act Of Congress, In The Year 1854, By A.S.Baenes &Co.* —back to text

10 *Annals and Magazine of Natural History*, October, 1842. —back to text
11 http://www.answers.com/topic/potter-s-wheel#cite_ref-1—back to text
12 Valentine Roux and Pierre de Miroschedji, *Revisiting the History of the Potter's Wheel in the Southern Levant*, Levant, Volume 41, Number 2 (Autumn 2009), pp. 155-173. —back to text
13 http://en.wikipedia.org/wiki/Artificial_cranial_deformation—back to text